THE COMMONWEAL

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TABLE OF CONTENTS

The Peace of the World 113
Week by Week 114
What of the Jew? 117
A Note on the Bourgeois World ..... Jacques Maritain 119
Bird's Eye View *(verse)* ..... Martha Banning Thomas 120
Fun White it Lasted .. Charles Morrow Wilson 121
A Cradle of Catholicism .....Leo J. Washila 124
Muscle Shoals .....Littell McClung 126
The Alumni Centre Association ..... Edward S. Dore 128
Conversation in a Garden *(verse)* ..... Helen Walker Homan 130
Communications 130
The Screen .....Richard Dana Skinner 133
Books .....Russell Wilbur, T. Lawrason Riggs, John A. Ryan, Padraic Colum 134

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THE PEACE OF THE WORLD

UNCERTAINTY concerning the immediate future of world relations reached a sort of crisis during the past week. Germany had not only left the Disarmament Conference but under Hitler leadership seemed to threaten other European powers with a new bid for military superiority. War and rumors about war occupied so much space in the newspapers that one could actually overhear, on trains and elsewhere, speculation as to whether the United States was going to be drawn into a new conflict. Under the circumstances the appeal issued by President Roosevelt to the governments of other nations was decidedly timely.

The message was from almost every point of view astute and pertinent. While a President of the United States is necessarily handicapped by inability to take part in international conferences excepting through an "official representative," Mr. Roosevelt was able to stress the value of treaties and to reaffirm the principles expressed in the Kellogg Pact. In so far as Europe is concerned, he professed to stand by the suggestions offered to the Geneva Conference by the American delegation during 1932. "If," he said, "all nations will agree wholly to eliminate from possession and use the weapons which make possible a successful attack, defenses automatically will become impregnable and the frontiers and independence of every nation will become secure." He then conceded that the plan outlined by Prime Minister MacDonald provided a bold step toward the elimination of offensive weapons, and thereby endorsed the stand taken by the British. The French security thesis was implicitly recognized in the statement that "the overwhelming majority of peoples feel obliged to retain excessive armaments because they fear some act of aggression." And the German stand was likewise skilfully allowed for by the statement that "time and procedure for taking the following steps" toward complete disarmament were to be agreed upon.

This declaration greatly resembles the message of Mr. Hoover, sent to Geneva during June, 1932. It may, however, prove considerably more effective. The President assumed a definitely conciliatory rôle. He did not—even though some American newspapers seemingly thought he did—

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rule out of court the just resentment felt by Germany with regard to a continuation of the inferiority clamped upon it by the Treaty of Versailles. His "three points" make it plain that the further steps toward equality are to be agreed upon before the right to rearm up to equal strength is denied the Central Powers. To be sure, no one can guarantee that the ends sought by the President will actually be reached. But he has made the wishes of the United States quite clear, and the tremendous endorsement he has been given by the American people will not fail to be taken into account abroad.

Strange though it may seem, we ourselves found nothing new or surprising in Chancellor Hitler's address. To a great extent arguments and points of view expressed in this speech had figured largely in the Nazi leader's orations to his own people. He laid the plight of Germany, and beyond that of world society as a whole, to the Treaty of Versailles, which of course he wished to see revised. While specific parts of this settlement were wrong or unjust, the greatest offense is the assumption that the defeated Central Powers are without the same rights as other nations. "Treaties intended to serve the peace of nations have intrinsic sense only if based on a true and sincere equality. Herein lie the chief causes for the ferment dominating the world for years," he said. Neither these words nor those which follow are entirely clear, but they endeavor to express the moral and legal basis upon which Germany has made its plea for armament equality. The Treaty of Versailles disarmed Germany; in this act there were latent a desire to stigmatize the alleged moral guilt of the German people and an effort to keep this people in subjection: therefore no moral peace or order can exist in Europe until this desire and this effort are ended. In other words, the one-sided reduction of German armaments is the physical expression of the so-called "war guilt clause."

From the practical point of view, Chancellor Hitler proved more conciliatory than had been expected. He professed a willingness to adopt the MacDonald plan if equality of armaments were achieved during the next five years. Denying that the "national organizations" constituted during the past decade were to be classed as troops, he promised that the auxiliary police would be disbanded during the coming year. He paid a very special tribute to Signor Mussolini's Four-Power Pact, which naturally he termed "most far-sighted and just." The statement of President Roosevelt was treated with courtesy and approbation. All in all, it was as good a speech as anybody had a right to expect, in view of the fact that it was addressed to an embittered and angered Germany as well as to the world as a whole.

If the Hitler government lives up to the promise of this speech, it will go far toward establishing respect for itself in this country. But whether disarmament can be secured as hoped for by Messrs. Roosevelt and MacDonald is quite another matter. The German Chancellor's address made it perfectly evident that the sore spot in Europe is, as it has been during recent years, the misunderstanding between France and Germany. Blunders have been made on both sides; such progress as has been effected now and then seems totally inadequate. A disarmament conference usually winds up by discovering that between the victors and the vanquished in the late war nothing resembling an abiding peace has been established. We have a mournful feeling that no two speeches, good though those we have chronicled are, will alter this situation. Mr. MacDonald was right when he told a New York audience that the roots of a coming war lies in the treaty which ended the last. If the world sincerely desires peace, it will sooner or later have to devote an open and honest conference to consider the full meaning of Mr. MacDonald's remark.

WEEK BY WEEK

HARDLY had the above comment been written than events of possibly epochal importance took place. The four major European powers agreed in Rome to underwrite the Mussolini Pact and so to pledge Europe to peace during the coming ten years. As we write, details of the agreement are still unpublished, but it is clear that the treaty revisionists have agreed to accept the League as the instrument for effecting modifications while the nations defending the status quo have recognized in principle the right to armament equality. This is undoubtedly so marked an advance toward amity that it quite discounts the rumors of war current some weeks ago. Nevertheless the agreement must lead to some evident practical result if the desire behind it is to remain effective. Quite particularly a step toward effective disarmament is needed. Mr. Norman Davis has already manfully tackled the issue from the point of view of the Roosevelt administration. Having defined aggression as "invasion" which violates treaties, Mr. Davis promised that the United States would do nothing to interfere with punitive measures taken by other powers and would welcome international regulation of armed force. Here also we have witnessed a definite step forward, but it must not be viewed too optimistically. A promise of that kind has great diplomatic value, but it does not affect directly the European issue round which the disarmament debate turns. That debate is between nations displeased with the Treaty of Versailles and nations which imposed that treaty by force which they are maintaining in order to forestall

Improvement at Geneva

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revision. The effect of Mr. Davis's statement is merely to equalize the tension between the two groups and so to help modestly toward arriving at some compromise. Had he been able to tell Europe that the United States, by reason of its vast stake in the future of the Continent, was desirous of underwriting the Four Power Pact—that would have been a different story.

Standards and the *Times*

IN AN editorial taking cognizance of the efforts of "some" to draw a parallel between the persecution of Jews in Germany and the persecution of Catholics in Spain and Mexico, the New York *Times* finds an essential difference. At least, since it does not discuss any similarity in the two cases, beyond making the statement that the "anti-Catholic legislation" may be "unwise in seeming to strike down religious freedom and the rights of the Church," but confines its discussion entirely to the difference, it seems fair to say that it considers the difference essential. It consists in the fact that the power moving against the Jews is non-Jewish, whereas the power moving against the Catholics is Catholic. We on this magazine are among the articulate Catholics, presumably designated by the word "some," who have insisted that the two persecutions are parallel in being persecutions. We will undertake, therefore, to reply to the *Times*' curious editorial as addressed to us. Our position in the matter of the Jewish wrongs is what we take to be the position of all serious believers in political evolution: that is, in democracy. It is based on the right of all normal civilized men to full liberty of possession and social and political prerogative; and, as a corollary, on a repudiation of the hoary practice of settling troublesome situations in the body politic by lawlessness and tyranny. We should like to know on what the *Times*' position is based.

INTO the allegations regarding a "Jewish problem" in Germany, we simply do not enter. It may be true, as is said, that a small body of Jews, many of them barely seasoned nationals, hold a disproportionate amount of professional power. It may not be true. If it is true, however legitimately it came about, it will be regarded, and understandably, as a problem by the German Gentiles. But this has no bearing on our condemnation of the persecution. If there is a problem, we say, it must not be approached by the denial of any essential human right. Now, what does the *Times* say of this principle? We presume it feels that there is a problem created for the new régimes in Mexico and Spain by a powerful autonomous Church with a large teaching body. We do not controvert this position, nor do we stop to note that the *Times* makes a grave error of fact in saying all the anti-Catholic lawmakers "call themselves Catholics." We ask what moral law the *Times* invokes by which taking property is theft if Germans take it from Jews in the solution of an alleged problem, and is not a parallel case of theft if Catholics take it from Catholics in the solution of an alleged problem. We ask why it is intolerable tyranny for Jews to be cut off from livelihood by Germans who say they menace the state, and not for Catholic teachers to be cut off from livelihood by others who "call themselves Catholics," who say that they menace the state. What virtue is there, in the *Times*' view, in the type of Catholic now in power in these two countries, which makes his tyranny only "seem" "to strike down religious freedom"? What vice is there in the type of Catholic not in power which excuses, or half-excuses, the taking of the plainest rights away from him? What standard is it which makes an irrelevant thing like race or a professed community of religion the test of persecution, and not the essential thing, which is the attack on the rights of man?

WE CANNOT refrain from appending a reference to the interesting and significant letter which Mr. Charles R. Crane addressed to the *Times* and which appeared in its issue of May 24. Averring that in Russia "persecution has probably reached the highest point in history," Mr. Crane writes: "Of course we see nothing about processions up Fifth Avenue, committees waiting on the President and the Secretary of State, and priests and pastors asking their rabbi confrères to join them in mass meetings protesting the persecution of Christians. As an ardent woman Communist once said to me in Hull House when I spoke of the millions that went down in Russia in the faminine of 1920, brought about through a Communist agricultural experiment, 'But they are only Christians!'" It seems to us that the *Times* editorial came near to echoing that telling and illuminating remark. Nor is it wholly possible to forget that during the many years when Catholics in Mexico were passing through experiences compared to which all that has been reported from Germany is an account of a mere street brawl, the leading editorial defenders of human rights and liberties in New York were silent as the grave.

Mr. Morgan's Taxes

AS WE go to press, Mr. Morgan is on the griddle of the senatorial investigation in Washington and the country is surprised to learn that Mr. Morgan and his partners paid no income tax for the years 1931 and 1932 and only about $48,000 for the year 1930. That very rich men should be able to escape income taxes at the very time when the wage earners, in the most insecure position of having no

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investments whose capital depreciations they can subtract from income for the purpose of avoiding the tax, are increasingly burdened and the government is in desperate need, indicates a fundamental flaw in the income tax legislation. Mr. Morgan and his partners, of course, violated no law. They simply escaped being soaked while the poor were being soaked. This is a clear case of the special privilege which our present government has set itself, through due, orderly process, to eliminate. Mr. Morgan and his partners being conspicuously gentlemen of the old school will undoubtedly not complain if the law is so rewritten that they are asked to chip in for the support of their government in bad times, as well as when things are relatively easy for everybody. There are indications that many mysteries of the manner in which those who sit at the fountainheads of finance operate for their own magnificent advantage, will be brought into the light in the next few days. We believe that in the end only good can result from this for the country. On the whole the spectacle is remarkably good-tempered compared to what it might be.

Clearing up a Misunderstanding

THIS is the season when parents think of summer camps for their boys and girls. Obviously the welfare of the soul should be included in the program, and the Cardinal Archbishop of New York has urged that Catholic children should be sent to places conducted under Catholic auspices. Unfortunately some misunderstanding has arisen concerning Scout camps, owing to the fact that His Eminence's pastoral letter did not specifically mention the fact that Girl Scout units are considered legitimate. The national committee has therefore issued the following statement: "There are no exclusively Catholic Girl Scout camps in the archdiocese or elsewhere in the United States, and His Eminence Cardinal Hayes, as well as most of the American hierarchy, approves the Girl Scout plan of including girls of all faiths in the units and seeing to it that all have full and easy access to churches of their own denominations. All denominations are represented among the camp counselors as well as on the national camp committee. Mrs. Nicholas F. Brady heads the Girl Scout national board of directors, and there is Catholic representation on all Girl Scout councils and committees. An acceleration in the growth of Catholic Girl Scout membership is noticeable in the past few months in the New York archdiocese, largely due to the encouragement given the movement early in the year by Cardinal Hayes in a letter addressed to Mrs. Brady: "I have always been a supporter of the movement, and my experience last summer during the Eucharistic Congress strengthened my conviction of the value of the work.'" It would seem obvious, therefore, that Girl Scout camps are entirely acceptable to the ordinary of the Archdiocese of New York.

Economics Education

IN A TIME when political and economic issues are more closely allied than ever before, the nation confronts an appalling though quite understandable ignorance of facts and principles. Under the sponsorship of the League for Independent Political Action, a group representing many different points of view met in New York recently to discuss ways and means of combating this lack of knowledge. The plan outlined as a result of the discussion seems to us signally interesting. Here is the statement of objective: "The committee shall view its task as educational rather than propagandistic, in the sense that it will attempt to present facts about specific problems without bias, and without seeking to win converts to any specific philosophy. It will view its task as propagandistic in the sense that it considers the present national and world situation unsatisfactory and will seek to persuade people of this, so far as they need persuading." From such a program, if carried out in the ways and means which the group have tentatively outlined, the Catholic body in the United States could derive immense advantage. We are dissatisfied with the present situation, but our talk about it remains, by and large, wofully divorced from knowledge of the facts. An organization which, somewhat in the manner of the Foreign Policy Association, undertook to furnish reliable information might help us a very great deal toward practical formulation and realization of Catholic social aims.

New Trains

DEVELOPMENTS in railroading that have for a long time been foreshadowed in the more fanciful engineering journals, at last seem imminent. These take the form of streamlining the old iron horse with its pendant carriages and a marked reduction in weight. Experiments are also under way for the use of rubber tires. Instead of the present solid, jarring progress at thirty-five or so miles an hour, there will be for the passengers in the new trains, swift, silent transit at rates of approximately a hundred miles an hour. Lessons learned from the airplane and motor bus, will be utilized. The railways with their relatively straight and unimpeded roadbeds are in an excellent position to step up their speeds, as long as speed seems to be one of the desired things of our age. The saving in power requirements that will result from lightening the trains and streamlining them, will also provide for new economy of operation. Streamlining, for instance, it has been computed,

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reduces the power requirement at one hundred miles an hour to less than one-half the requirement of trains shaped as they are today. Three cars of one of the new trains will, together with their own propulsion units, weigh no more than one Pullman sleeping car of the present. Cars, it is indicated, will be tubular in shape with windows of shatter-proof glass flush with the outside. Windows will be sealed intentionally and ventilation provided by modern air-conditioning devices.

Pastor's History

HERDER announces that publication of Ludwig Pastor's "History of the Popes" has now been completed. When the great work was started years ago, under the pontificate of Leo XIII, only a few were conscious that a new era in Catholic scholarship had dawned. Today we realize that Pastor's work was not merely significant in itself, but symbolic of great things to be done as a result of what can only be termed a "reawakening." The lucid mind of the Pontiff ended the fears and prepossessions which had been characteristic of earlier times, opening the libraries and archives of Rome to the scholar in quest of truth. For his part the scholar was ready, with tireless industry, never-waning enthusiasm and reverent humility in the presence of facts. Upon the foundations thus laid many another man could proceed to outstanding achievement. Today we possess the "History," which scholars everywhere appreciate and use. And it seems to us all the best possible testimonial to Catholic research and honesty, even though not all methods or conclusions of Pastor are acceptable.

Endorsing Mr. Squeers

WHAT, precisely, is Nature's theory regarding New York? In the beginning she did very well by this narrow island, not only leading one of her sightliest rivers past it, and placing at its convenience a masterpiece of a harbor, but also building it up from the bottom of the sea with as handsome a foundation as could be asked by any place resolved to go in for weight on top and tunneling underneath. The New Yorker who has suddenly, by some accident of detachment, glimpsed for what it really is the toppling load of stone and steel that accustomedness usually veils into a mere "skyline," can always reassure himself by taking a bus ride uptown to some spot like Highbridge, or even by walking through Central Park, where the solid shoulders of rock heaving up out of the ground testify to the primordial solidity on which we are built. But, just latterly, the good dame seems to have become a little absent-minded, or to have mislaid her realization that a city is a city. She has sent millions of white butterflies at a time to perish without light or sustenance in the solid unliving garden of downtown New York. She has sent hordes of semi-tropic birds that have no business to be here. And now, though she remains equally forgetful, her mood is changing. The squirrels in nearby environs are beginning to eat the roofs off of houses, and in the very heart of the city, white ants are attacking the pillars of theatres and the foundations of bond concerns. Dr. George Sanders told the New York Entomological Society that these termites—from what source no one knows—are now entrenched here in such numbers, that unless wooden buildings are proofed against them, the damage promises to be a very serious item. They live in concealing tunnels, and as they devour from the inside, their work is undetected until it is too late to save whatever they are attacking. It makes one wonder uneasily what is coming next. As Mr. Squeers said, she certainly is a rum one, is Nature.

WHAT OF THE JEW?

IN THE most recent number of a French contemporary, *L'Esprit* (an excellent review, of which we shall have something to say later on), M. René Schwob, a convert Jew, makes the following remarks: "With regard to the nationalism rampant in Germany we must be under no illusions. It would not have come to be if, on other occasions, human life had not been valued so cheaply. Nationalism and Communism are two sides of that ignoble depreciation of the human personality which has been encouraged in the name of desire and under the dominion of material things." That sounds perilously like a generalization, and we do the author an injustice by not quoting further; but it seems clear that all discussion of the situation of the Jew in Germany and elsewhere must begin with precisely this generalization.

For there is obviously no point in starting with a diagnostic of the Jew himself. No doubt his race does possess some peculiar characteristics, and it is probable enough that the psychological effects of Jewish experience are discernible. All this, however, does not take one very far. There is, strictly speaking, no modern Jewish culture or language. Hebrew is a dead tongue, used only for theological purposes. Yiddish, a corrupt form of Middle High German written in Hebraic characters, has enjoyed somewhat of a vogue among immigrants to the United States, but really lives only in Galicia. Nor is there a corpus of beliefs which could be termed "the" Jewish religion. The various species of philosophy which have been established upon a fundament of biblical or Talmudic teachings are so different that those who have attended congresses addressed by rabbis will have been struck by the utter lack of agreement. In several countries, dominant Jewish groups have no specific religion at all. Zionism, a practical expression of nationalist sentiment fostered by a

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number of Jewish writers, has also certainly failed to effect agreement.

Nor do the interpretations of the Jewish problem help us very much. The Rabbi Stephen Wise stands on a platform the very steps leading up to which would not be accepatable to the Rabbi Phillipson. When Mr. Ludwig Lewissohn, still annoyed by his failure to succeed as an American college professor, sponsors the doctrine that Jews cannot be assimilated he stirs up what is more than a tempest in a teapot. Mr. Belloc, the English Catholic, writes a book from which Theodor Haecker, the German Catholic, gravely dissents. And so on. At all periods of history the difference of opinion has been just as marked. In Germany of the eighteenth century Lessing wrote a play the hero of which was a wise and "liberal" Jew, while Hamann wrote a pamphlet about his Hebraic fellow men which was filled with pepper and vinegar. In front of the old cathedral of Salzburg, Max Reinhardt and Hugo von Hoffmansthal united to stage a version of "Everyman," but there are churches in Austria which a Jew could hardly approach without danger. It is finally curious enough that the best Catholic book about Bolshevism should have been written by a convert Jew, Waldemar Gurian—racially about as "typical" a Jew as we have ever met—while Trotsky elaborated what is probably the best theoretical defense of Communism.

It is precisely this universal differentiation which makes it so difficult to estimate the character and content of anti-Semitism. Catholics are of varied hues, nationalities, temperaments and languages, but they can be and are adjudged by their adherence to certain beliefs and principles. Italians have the same language and culture, though history has knowledge of the many parts into which their country was long divided. Irishmen settle in Spain and become hidalgos, apparently to the manor born; they go to Russia and become dukes. Germans settle in Spain, and eventually one of them returns as Saint Dominic. But the Jew? He seems to possess no principle of unification apart from race. And yet it really does not sound credible to say that race is responsible for his trouble. Fundamentally speaking, the Jew is no more different from the average "Aryan" (whatever he may be) than is the Syrian, and yet nowhere on earth would anybody raise much of a fuss about Syrians. Intermarriage between Jews and Christians also has a remarkably good record.

What then is the reason for all the fuss? We do not presume to know the answer. Realizing merely that some reply must eventually be given if a disease of hatred is to be eliminated, we shall attempt to put down a few thoughts concerning the problem. It seems to us that the trouble is not caused by anything the Jew is, but by the things which the Jew is not. Here European history must shoulder a good portion of the blame. During the middle ages the Jew was not a Christian, whereas everybody was; and in addition the fact that he had murdered Our Lord was quite naively stressed. Nor was it entirely a matter of belief. Not being a Catholic, the Jew was free to do things prohibited by the Church—such things as lending money and observing dietary regulations. When he finally emerged from the ghetto, he looked odd and to a certain understandable extent was odd. He did not know the reigning vernaculars: as a young man Heinrich Heine had to work hard in order to learn German. Possessing funds of curious and exotic lore, he continued for a long time to stimulate the imagination of Europe. Notice, for example, the effect of Jewry upon the English poets of the Renaissance.

All this was not necessarily permanent. If the history of culture teaches anything, it is that the Jew gradually learned to express himself in the languages of the countries in which he lived. Perhaps he did best in German because of the relation between that tongue and Yiddish, but he did well elsewhere. The real misfortune was that the emancipation of the Jew was completed at a time when the ethical directions of Western society were wrong. With the development of capitalism the Jew had nothing much to do. You may attribute the rise of the modern industrial order to this or that as you please, but there is nobody with any sense who would blame it on the Jews. Yet its beginnings coincided everywhere with their emancipation; and so as time went on, they were more closely identified with it than almost any other group, bringing fresh energy and initiative. Israel was severed into many camps. While the majority joined the main stream of the world's toiling and money-getting population, one minority became ultra-capitalistic while another minority, reëxpressing in terms of modern secular philosophy the ancient ethical fervor of the prophets, joined the extreme anti-capitalistic movement. The Monds and Rothschilds were in one camp, the Lassalles and Marxes were in the other.

Therefore our time, which is aware of the "ignoble depreciation of the human personality" arraigned by M. René Schwob, finds the Jew once more tragically what the rest of the world is not. The sole form of international action of which Western tradition permits is a Christian international action. The sole form of national rebuilding stresses the nation—the non-capitalistic, coöperative nation to which dominant Jewish thought has remained indifferent. Despite the fact that many Jews are perfectly "acclimated" both in this country and elsewhere, the representative Jew is once again tragically outside. His is a difficult, fateful problem which Christian charity alone could properly solve. And in this charity the world is always sadly wanting.

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A NOTE ON THE BOURGEOIS WORLD[1]

By JACQUES MARITAIN

CAPITALIST economics must be criticized, not on the basis of historical materialism and Marxist themes, such as the theory of surplus-value or the rejection in principle of the legitimacy of private property, but in the name of ethical and spiritual values and the social primacy of the person, by holding that human life is ordered to the conquest of an authentic freedom of autonomy. From this point of view the type of economics referred to by the capitalist system, even though considered in its abstract principle or according to its ideal schema, is not as Marx thought fundamentally illegitimate; it should be said, as I have attempted to show elsewhere, that in fact, and considered not only in its ideal mechanism but in its historical spirit and the concrete way this spirit is incarnated in the structures of human life, this system is bound up with the unnatural principle of the fecundity of money. "Instead of being considered as a mere feeder enabling a living organism, which the productive undertaking is, to procure the necessary material, equipment and replenishing, money has come to be considered the living organism, and the undertaking with its human activities as the feeder and instrument of money; so that the profits cease to be the normal fruit of the undertaking fed with money, and become the normal fruit of the money fed by the undertaking. That is what I call the fecundity of money. Values have been reversed, and the immediate consequence is to give the rights of dividend precedence over those of salary, and to establish the whole economy under the supreme regulation of the laws and the fluidity of the *sign,* money, predominating over the *thing,* commodities useful to mankind." ("Religion and Culture," English translation). To criticize such an economics the Christian should appeal to holy justice, a daughter of God, the very notion of which is excluded from any materialist system, yet whose energy is secretly exploited by materialist revolutionaries who would not dare admit this to themselves; the Christian is not obliged by his system to dissimulate the idea of justice as a thing to be ashamed of: he is free to bring it into full daylight; justice is strong and leads far.

In our age, more than ever before, it is necessary to insist that Catholicism will always maintain the principles and truths commanding all culture, and protect everything in the world today in harmony with these principles. Indeed it looks as if Catholicism is decidedly turning toward new types of culture. The moment has apparently come for Christianity to draw all the consequences out of the fact that the world born of the Renaissance and the Reformation has finally succeeded in separating itself from Christ. Catholicism has no responsibility for those principles of corruption working themselves out in a world which can be rightly considered the corpse of mediaeval Christendom.

The question may be asked whether we are not too late in becoming aware of this. If Catholic thought gathers together its speculative and practical wisdom in a kind of free and decisive expansion, will it be only to offer such a gift to hands already rotting and to a world lacking the strength to receive it? Will it only be to compensate ourselves with Platonic consolations and with only the thought of what might have been?

Very likely the charge accounts of the present world are too heavy, and it will finish badly; but the end of *a* world is not the end of *the* world. We do not know for what age we are working. A Christian renaissance too late for a world derived from Luther, Descartes and Rousseau may be early enough for another age of culture. There will be other days and new growth after the dissolution of that world. The truth remains that man's freedom has a greater and more mysterious part in history than is usually imagined (in a sense everything depends on him; let him first be free, I mean in spirit; the event will follow afterwards). Finally even supposing Christian efforts toward the present world fail in the order of the profane as such, or of the temporal as an intermediary end, still are we assured it will not fail, contradicted though it be, in the order of the temporal as a means or instrument of the spiritual, in the order of that spiritual Christendom having "just enough body to keep the soul united to it" which will always pass through the ponderous means opposed to it. *Transiens per medium illorum, ibat.* . . .

In other studies I have shown why it is necessary to distinguish these two orders or instances. The sacrifice of one for the other is absurd, effort should bear on the two at once. Yet by very reason of the most essential hierarchies of values it should be recognized the "poor temporal" order takes precedence over the "ponderous temporal" order just as the spiritual order goes before the whole temporal order. Not to recognize these subordinations would be to sin against the very thing one imagines he is defending; the evil is aggravated.

The transformation we should hope for is a much more profound revolution than that played up by revolutionary literature; for the Communist revolution is a crisis wherein the tragedy of a

[1] The first instalment of this article was published last week.

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civilization ordered primarily to the enjoyment of earthly goods and the primacy of matter reaches its logical dénouement; the radical principles of capitalist disorder are exasperated, not changed. Instead, for the Christian it is a matter of changing these radical principles, this fundamental orientation of our civilization. Ultimately our end in view is the transfiguration of the world. And in so far as something of such a work passes into history, it is clear God is to that extent the principal agent, and men whether willing or rebellious the instruments. The problem which then imposes itself upon our attention if we wish to be instruments in the manner of sons and not slaves, is that of the purification of means. We shall have to distinguish three incommensurable orders of means each having its own proper law: ponderous temporal means, poor temporal means, and spiritual means. Each of these orders is subject in its own sphere to the regulations of Christian ethics, and the hierarchy which reigns among them is inviolable. All things begin by the spirit; temporal transformations have their origins in the supra-temporal. The words of Saint John of the Cross apply to the very history of the world and its civilizations: "By love shall you be judged."

The word revolution was used above. Attention should be paid to the difference between the use of a word as a common noun (a revolution, revolutions), and its use as a proper or personal noun (the Revolution). In the second case, the word revolution is charged with quite a definite historical meaning and is part of the heritage of a certain family of men, those especially who have most ardently wished to establish the reign of anthropocentric humanism, and who are today most typically represented by the Communists. And from the sole fact that the thing designated has been hypostasised in this way, it naturally follows that "the Revolution" or "the Revolutionary spirit" is made the highest norm of judgments of value and action. In this case it is clear there must be voluntary or forced subordination to these who represent for the moment the pure type of the revolutionary spirit taken as a supreme value.

That the world has entered into a revolutionary spirit is an easily ascertainable fact. Consequently there is sufficient reason in calling oneself revolutionary to indicate the intention of keeping abreast of the times and understanding the necessity of "substantial" transformations reaching to the very principles of our present system of civilization.

Nevertheless the most hidden and efficacious of these principles are of the spiritual order. And the word revolution connotes in its imagery great visible and sudden changes proper to the world of matter. If this imagery would make thought and desire drift toward the visible and tangible, the external, the carnal, the hasty (the facile), taken as the most important, and were it to set up belief in the primacy of immediate results and ponderous temporal means, it would be the occasion of a great dupery. The first supporters of the October Revolution in Russia were intellectuals who, desiring a "spiritual revolution," mistook for the radicalism demanded by the spirit the radicalism of a visible and tangible upheaval masking the catastrophe of the old evil of the modern mind. Lenin moreover conveniently rid himself of them after they had served his purposes.

Péguy used to say that the social revolution will be either moral or not at all. To desire to change the face of the earth without first changing one's own heart—and this no man can do by himself—is to condemn oneself to a work primarily destructive. And perhaps if all-powerful love truly transformed our hearts, the external labor would be found half accomplished already.

All this seems to show it is better to be revolutionary than to proclaim oneself revolutionary, especially at a time when revolution has become the most "conformist" of commonplaces and a title claimed by everybody. To free oneself of this phraseology would perhaps be a useful act of "revolutionary courage."

In any event, to return to the essential theme of this note, the rupture between Christian order and the established disorder does not affect economics or politics alone, but the whole realm of culture, the relations of the spiritual and the temporal, the very idea that must be conceived of the work of man on this earth and at this time of the world's history. It affects not only the external and visible régime of human life but in the first place the spiritual principles of this régime. It must manifest itself in the visible and tangible order. Still an ineluctable condition is that it first be consummated in the intelligence and heart of all who desire to be coöperators with God in history, and this is to understand it in all its profundity.

Bird's Eye View

He stood in the air
  And looked at me,
I could scarcely bear
  His scrutiny,
    A burnished blur
    In a static whirr,
  A perfectly new identity.

His beady glance
  Was the briefest glare,
But the circumstance
  Made me aware,
    That a humming bird
    Without a word,
  Questioned my very existence there!

MARTHA BANNING THOMAS.

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FUN WHILE IT LASTED

By CHARLES MORROW WILSON

Agriculture is not merely a form of activity in which a number of people are engaged for profit. It carries, as Mr. Wilson suggests in the following paper, very heavy responsibilities. These it is now less able to bear than formerly, owing in large measure to the indebtedness which rests on the farm. Mr. Wilson believes that a change of attitude toward rural life is imminent, with the farmer virtually abandoning the idea that he is a capitalist on a small scale. On that condition, the outlook is encouraging.—The Editors.

THROUGH every strategy known to exploitation, investment turn-over and mass sale psychology, the farmer has been led into assuming mortgage and personal debt. Farm debts have grown by billions while crop prices have sagged below the possible minimum of production. No decade's average of crop prices could justify average land values of $200 to $300 an acre. But these are maintained as loan bases. From the investor's standpoint, farm land stays a solvent institution so long as the sweat and muscle of its tiller can produce interest and "justify" renewals of principal.

The procedure was fun while it lasted. But now history brings our romantic orgy of credit face-to-face with a hangoverish dawn of reality. Credit usage of the Harding-Coolidge-Hoover decade has given us costly reminder that farm land is a workshop and not an investment bank; that farm land is a tool for production and not the finality of production. The "new deal" for agriculture repeats the apparent truth that American farming has reached a stage of maturity where uncontrolled production and predatory competition in exploitation can be endured no longer.

The present farm debt gives gigantic demonstration of our misevaluation of land. Mortgages of grave weight encumber 40 percent of all American farms. Hundreds of thousands of farmers, independent ten years ago, are now reduced to debt-ridden tenants. While the value of all crops waned from $12,000,000,000 in 1925 to less than $5,000,000,000 in 1932, farm debt remains very near its high peak of $12,000,000,000, with the $9,000,000,000 impediment of mortgages reduced infinitesimally, and that mainly through foreclosure. Farm exports, which once averaged $2,000,000,000 a year, have waned to a thin shadow of that amount.

Yet agriculture carries heavier responsibilities than ever before. It is expected to give livelihoods to our 33,000,000 farmers; to give transient and part-time employment to 3,000,000 or so town workers; to supply profit base for millions of distributors. It is expected to pay interest charges of from $800,000,000 to $900,000,000 a year, when in terms of prevailing farm buying power, the face amounts of both interest and principal must be doubled.

Looking farther into the matter of farm mortgage debt, we see that about 30 per cent of it is owed to individuals, 23 percent to insurance companies, 19 percent to federal land banks, 11 percent to commercial banks, 10 percent to mortgage companies, and 7 percent to other investment agencies.

The period between July, 1909, and August, 1914, was in many respects the soundest era in the history of American farming. The emergency farm relief seeks a forced revival of crop prices and ratios of those years, in the belief that they were dependable and intrinsically sound.

It is therefore well to notice some of the rural ways of pre-war America. In those fabled days, American agriculture, although in fair health, was not waxing fat. Yet the average farm income was about $500 a year higher than at present; the total of farm debt was less than half its present level; farm tax levies averaged from 35 to 40 percent lower, while the actual purchasing power of the farm dollar as applied to shoes, clothing and household goods was almost twice as much. Families made livings from self-owned or rented land, with a modest addition of low-paid outside labor. Then a dollar a day and keeps was good wages, either for a competent farm-hand or as wage profits for the medium landholder. It was preponderantly an era of muscle power. The use of tractors and farm mechanics was still in experimental infancy. Price levels were not geared to the heyday of labor-saving machinery, even though the era had mighty advantages over the present in an active export market for farm goods.

Wholesale mechanization of American agriculture came as a war-time and post-war development, made possible through exuberant inflation of currency and credit and through rosy opportunity for farming to join with industry in supplying materials to a war-ridden and temporarily indigent world. Agriculture was reshaped to the proposition that increased acreage and increased production stood for increased profits. Having once taken on a veneer of industrialism, agriculture was loathe to lose it. Machine farming is quick and easy. But it has played an unfortunate part in building up farm debt and in goading the yeoman to increase acreage and so build up market-wrecking surpluses.

Distribution costs have hung doggedly at war-time level. Commission merchants, food refiners,

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brokers and a hundred other species of profit-taking distributors continued to increase along with the corporate stocks and sales momentum which support them. And the city-minded 'twenties ran their uproarious course of high-powered selling and pell-mell lending, while the rural spaces were left generally to wait and wane in stoic silence. As legitimate profits from farming thinned, the rural members gave wistful attention to the fetching base of credit.

Investment worth of land became almost entirely disconnected from the prevailing worth of farm products. Because land prices have been on the upgrade for a decade and a half, because easy fortunes have been made on unearned and not easily explainable increments of land value, investors chose to infer that these increments would continue indefinitely. So did the important share of land-owning farmers who nibbled at the bait of easy credit, then swallowed it whole.

Not long ago I was talking with the president of a little country bank in Iowa, who said: "When a farmer comes to me to borrow money, I first remind him that farming's a way to earn a living and not a cumulative business. I double-dare anybody to name a ten-year period when farming has stayed a highly profitable trade, when farmers have stayed on a primrose path. Even back in 1927, the Department of Agriculture's extension service estimated that the average farm family spent only $22.00 a year for recreation. And I figure recreational expenditures a mighty fine barometer to prosperity."

Arbitrary valuation of farm land, resting upon the speculator's craving to invest and flourish from interest and gratuitous increment of land worth has very plainly failed. So, for that matter, has its saner alternative—the bread-in-the-consumer's-mouth theory. It is easy to grant that farm land is valuable only in so far as it produces the wheat that makes the bread that nourishes man. But in striving to interpret land value in terms of lendable dollars, the potential lender must notice the tremendous discrepancy between crop prices and consumer prices of food, between crop surplus and consumer buying power.

The Secretary of Agriculture has reminded us that, from a standpoint of current fact, the greater the wheat surplus in Nebraska, the longer grow the breadlines in New York. He points out, too, that bread prices were about the same in 1913 as they are now, although wheat was more than twice as dear; that while the price of live hogs is about $.04 a pound lower than in 1913, cured ham is actually $.07 higher. The list can be extended indefinitely. Retail milk prices in cities average 50 percent higher than in 1914, while the farmer is receiving less than half as much for his milk. Much the same is true of flour, meal and polished rice. Eggs with a rural range of $.05 to $.08 a dozen retail in town markets for an average of nearly $.30. The same situation holds in the case of hundreds of other food commodities. Some of these discrepancies may have legitimate explanation, but the fact stands that the processes and profits of distribution have raised a mighty wall between crop prices and consumer food prices.

Domestic allotment enthusiasts believe that its passage will increase the present farm income from 20 to 25 percent, by $800,000,000 or $900,000,000 a year, which is probably about 3 percent of the present total income for all the nation. But unfortunately there is no sure way of restoring the pre-war potency of our export market. There is no sure way of keeping farmers put to their land without drastic reductions of the farm mortgage debt and interest rates. Even if federal legislation succeeds in bringing the range of crop prices within striking distance of the 1909-1914 level, signs are that agriculture must still operate on thin purses and upon close margins; that farm land must stay on the far horizon of speculative investment.

But the new evaluation of land cannot be made wholly in terms of dollars and cents. Land has held and still holds a tremendous scope in building together and in supporting the American Commonwealth. Now that the tenets of Jefferson democracy are drawing lively notice, it is timely to recall that Thomas Jefferson said this of farmers:

> Cultivators of earth make the best citizens. They are the most vigorous, the most virtuous and the most independent. They are tied to their country and wedded to its liberty with the most lasting bonds. As long, therefore, as they can find employment in that line, I would not counsel them to be mariners or artizans or anything else.

Industralism has viewed mankind with an impersonal eye. It has looked upon him as a tool, as a means of practical facilitation. When markets and credits were good, industry subjected labor marts to lively competition. But when profit-making ceased, then jobs closed and breadlines opened, as labor was dropped and abandoned for reasons highly complex and ambiguous, causes whereof it had little knowledge or control. And now that the embraces of industrialism have cooled, a good part of the nation is again looking toward the old and proven refuge of earth. Land cannot abandon its tenants with the complacent ease with which routine business drops its workers. During recent months we have read of farmers who refuse to be dispossessed, of sheriff sales which failed to materialize, of governors who have declared moratoria on foreclosures. We have noticed how most of the life insurance companies and great numbers of land banks are publicizing new policies of non-foreclosure. We see

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federal power standing to protest the ethics of divorcing yeomen from the land which they have worked and earned.

Farming realms have managed to care for their people vastly better than the cities have, in matters of available work, in scarcity of breadlines and percentages of direct charity. Furthermore, ability to assume and support new population is a prime test of solvency for any institution, and we see rural America leading all urban areas in matters of marriage and birth. According to the census 67 percent of all farm women of marriageable age are married, whereas the national average is 58 percent. Statistical experts tell us that marriage rates have long stood as a barometer to productive solvency. Taking the nation at large, there are thirty-six children for every hundred women. In rural America the ratio rises to almost forty-six. What is more, farm areas continue to absorb town population. The new farm drift, in progress since 1929, is variously estimated at between 4,000,000 and 6,000,000. The Department of Agriculture estimates that less than 5 percent of these new agrarians are working as farm laborers; that about 30 percent of them are renting land; 10 percent are working land rent free or practically so; about 7 percent have homesteaded federal domain; the rest have either bought land outright or undertaken its purchase.

The issue of land-taking has never been more personal than it is today. Its prime direction is toward proprietary wages—willingness to work modest-sized holdings of land and to expect nothing from that land except the chance to earn food and fire and shelter.

The new evaluation of land must take account of two especially malignant flies in the current ointment. These are taxation and the prevailing stagnation of the labor market. The present weight of rural taxation is resting upon land and not upon the capital of that land—buildings, household equipment, live stock, growing crops, tools, machinery, etc. Farm capital is drawing a splendid break in the matter of levies. Taking the country as a whole, about 88 percent of farm taxation falls directly upon the land.

At first glance the separation of farm capital from farm land as a tax source may appear to leave the land-tiller precisely as he was. But this illusion directs one back to the clearly disproven notion that the owner of farm land can continue to fix the price at which his acres shall sell or rent: to the very apparent proposition that the price which the land-tiller pays for the land, whether it be in labor, rent or outright purchase, must include taxes. Since farm profits must now take the form of tiller's wages, permanent taxes loaded upon farm land are causing and can be expected to cause vast acreages of productive earth to be thrown upon the market at little or no price except payment of taxes by those who would actually cultivate the land.

As to the matter of increased wages, a craven synonym for increased purchasing power, the greatest competition in labor is between the farmer and the common laborer of the town, these two being by odds the largest groups of wage earners. Employers are naturally inclined to pay only the market rate for wages. Therefore the ability of rural America to absorb unemployed workers from towns and cities lessens competition for city jobs. Fewer competitors for jobs in industry should result in an earlier scarcity of labor; and that in turn should very feasibly result in wage increase, which would better farm markets and so complete the circle by bettering rural consumption of manufactured goods.

There is no very forceful evidence that those who seek refuge from industrial joblessness by emergency retreat to land are adding gravely to the evils of overproduction. Statistical studies of that situation are inclined to lead toward the opposite view, that overproduction is more essentially an outcome of uncontrolled and frenzied strivings on the part of the established farmer to free himself from torturing debt and to abide by the "modernity" of the uproarious 'twenties, through increased pounds and tons of marketable crops, in keeping with the fantastic credence that increased production means increased profits.

The extent to which agriculture will be able to meet current debt obligations is problematic. If crop prices can be raised to the 1909-1914 level, we are told the total farm income might be increased by as much as $900,000,000 a year, which is approximately the prevailing interest charge on the present burden of farm indebtedness. But the rosiest optimist cannot expect the land-tiller to pass over this entire bounty to the lender. I believe that farm creditors generally will be downright lucky to draw a fifty-fifty break on both interest and principal.

But in any event, as pains of the morning after give promise of easing, and as it becomes apparent that the mass of our farmers will not docilely submit to being driven from the earth which they have worked and earned, the reawakening of wage theory of land worth directs that farm land remain a solvent investment only to the extent and with the distinct provision that the money lent, being refundable only from farm wages, must give solvent aid in making possible an increase in the borrower's earnings from land. It recognizes that the first obligation of farm land is toward the man or woman who devotes time, muscle and sweat to extracting a living from that earth. It bespeaks low interest rate and slow payment of principal, with grounds for payment depending directly upon prevailing wage markets, rather than upon money markets or consumer price.

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A CRADLE OF CATHOLICISM

By LEO J. WASHILA

MORE anniversaries! The Vatican proclaims a Jubilee. Catholic America turns a reverent glance at Old St. Joseph's Church in Philadelphia, while Congress would issue a stamp to commemorate the one hundred and fiftieth anniversary of the citizenship of General Thaddeus Kosciusko, universal hero, whom Thomas Jefferson called "the purest lover of human freedom." Kosciusko was the only American officer to serve on all the battlefields in the War of Independence—at Ticonderoga, Philadelphia, Behmis Heights, where, Trevelyan says, he saved Gates, at Saratoga, drawing the commendation of the general, at West Point, in New Jersey and Virginia. He was the saviour of the Northern Campaign and rendered important assistance to Green in the South. After the conflict Jefferson employed him on a secret embassy to France. "I have taken the opportunity," writes the Commander-in-Chief, General Washington, "of writing by Colonel Kosciusko, with whom I part reluctantly, as I have experienced great satisfaction from his general conduct and particularly from the attention and zeal with which he has prosecuted the works committed to his charge at West Point." Kosciusko was the builder of West Point, which protected communication between the states. The "Father of American Cavalry," he turned the War of 1812 toward victory with "Kosciusko's maneuvers." He was the first American to create a fund for the freedom and education of the slaves, favoring the English Common Law, of Catholic origin, and strikingly drawing attention to the American Constitution which Franklin said threatened to give rise to despotism, and which today James Beck says is threatened by bureaucracy.

General Thaddeus Kosciusko was perhaps the most influential citizen who worshiped at the "cradle of the Catholic Church in America," which this spring celebrates the second centenary of its foundation. He was, said the chronicler of the parish, Father Jordan, highly esteemed by the Jesuits, whose religious brothers were his teachers in the college of Brzsec, in Lithuania. To the English Jesuits, Greaton, Harding and Molyneux, and to the prominent Philadelphian Lionel Brittin, is due the chief merit for founding the Catholic Church in Philadelphia. Another notable name of this period is that of Father Ferdinand Farmer, a Swabian Jesuit, who faced many dangers journeying on horseback through Western Jersey to Manhattan; there, before his death, was built a Catholic chapel depending upon Willing's Alley in Philadelphia, the site of St. Joseph's. Thus New York at this time formed part of a unique parish.

Mr. Brittin, probably a Lithuanian member of the Swedish Church of Gloria Dei, and, therefore a descendant from Lithuania, the native land of Kosciusko, was the first convert of Father Joseph Greaton. After ten years of activity amongst a handful of Catholics, about eleven in number, for whom he probably said Mass in the mansion of Mr. Brittin, which later became the presidental residence of Washington, Father Greaton sacrificed a legacy acquired in England, and bought the ground in Walnut Street, almost directly opposite Franklin's home, for the Catholic chapel which he built in 1732. When the Puritans of Virginia assumed control of Maryland and drove the Jesuits from the land of the Calverts, this was the only Catholic chapel in the commonwealth.

The foundation laid by this English Jesuit recalls the statement of Miss Sarah Lee, that the English have not received credit due them for the establishment of the Church in America, and the words of Mr. Martin I. J. Griffin founder of the American Catholic Historical Society, that all assertions maintaining that the Irish founded the Church in America must be immediately discountenanced. The clause in Penn's Charter of 1707 granting rights to all who believed in the One True God, might have been written with the conviction in Penn's mind that Catholicism died with James II and the defeat of Lord Baltimore. In 1734, about a year after the recording of the deed, which date sets the present anniversary (1733-1933) Father Greaton and Mr. Brittin demanded with heroism and legal skill equal rights according to the grant of the charter. The Assembly, aroused by the vexations of the Governor, brought forth the decrees of William and Mary against the papists in all the domains of His Majesty. The Catholics won their case. However, equal rights were not enjoyed by all, for a minister reports that "many Irish papists turn Quakers, and get into high places, as well as the Germans." So were affairs about fifty years before Kosciusko made Saratoga a success and French aid possible, the alliance that probably would have been the only chance for the founding of Catholicism in the colonies if the plea of Father Greaton and Mr. Brittin had failed. Associated with the Swedish colony, Mr. Brittin did not have to turn Quaker to maintain an influence in the city. It seems, however, that persecution followed his advance in perfection. So while others were rising by falling away from the Faith, he was eternally rising by withdrawal from the public view. For his

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aid in the founding of the Catholic chapel in Philadelphia, Father Greaton expressed deep gratitude.

In 1750 Father Robert Harding succeeded to the pastorate. He built St. Mary's for Sunday ceremonies, enlarged St. Joseph's, provided for some four hundred Acadian refugees and exerted a general influence in the Sons of St. George, the University of Pennsylvania, the hospital and Philosophical Society. No wonder the Governor of New York wrote to the Pennsylvanian Governor: "I hear you have an ingenius Jesuit in Philadelphia." He was a friend of the patriot, Dickinson, and Franklin, who wrote in his paper at the priest's death: "A gentleman who in the integrity of his life and exemplary conversation is greatly lamented." I can readily visualize Franklin, "rising to court though creeping," with his cart full of Almanacs, standing with the Jesuit in Willing's Alley, exchanging ideas that developed a maturity in the mind of the young printer, inciting him to note: "Proud modern learning despises the ancients; schoolmen are now laughed at by schoolboys." Both these gentlemen were products of the "Spiritual Exercises" of Saint Ignatius, Franklin practising faithfully, until his death, the particular examen taught by Loyola.

Before Father Molyneux's arrival in 1772, the parish had been recognized, with such members as Thomas Fitz-Simons, partner with George Meade, and Stephen Moylan. The new pastor was assisted in his parochial work during the Revolution by Father Farmer, who was a member of the Pennsylvania College Board and Philosophical Society and a contributor to science in America and Europe. He was able to refuse Howe, who asked him to become chaplain of the "Irish Catholic Regiment," formed from the deserters of Washington at Valley Forge. When the prominent citizens addressed the victorious Washington after Yorktown, the name of Father Farmer was at the head of the signatures. The entire community attended his funeral, and a congressman composed a poem to his memory.

The Reverend Robert Molyneux, S. J., founder of the first parochial school, superior of the Jesuits and president of Georgetown, brought the parish into very close relationship with the leaders of the Revolution. Commodore John Barry worshiped at the chapel altar. Congress attended the Requiem Masses for deceased officers. The Marquis de Barbé-Barbois relates that, during a funeral, "the priest sprinkling holy water threw somewhat a little bit too much upon an American officer, who showed marked annoyance, and it was with some difficulty that we made him understand that he ought to be grateful; that it was a particular favor which the Abbé conferred upon him." This may have been Arnold or perhaps Conway, who offered to supplant Washington as commander-in-chief.

Washington records in a diary going to the "Romish Chapel for Vespers during the Congress." As all ceremonies except the week-day Mass were held at St. Mary's it was there that Adams, accompanying him, says he was impressed by a "Crucifixion" above the altar. He adds that it was remarkable how Luther ever broke the charm of the chanting; nevertheless, he cannot fathom the use of Latin and beads. On one occasion Washington visited the older chapel. Mr. Griffin says it was before the high Mass that he heard at St. Mary's when President. But he was not with Congress when the Minister Luzerne arranged for a "Te Deum" in thanksgiving for the victory over Cornwallis at Yorktown, though many chroniclers delight to repeat that he was. The French Minister reports the affair to the French court and mentions that Congress, the Pennsylvania Assembly and prominent persons of the city were present. Of course all the Catholic diplomats in the capital city of Philadelphia came to the Jesuit churches for Mass. Luzerne took lessons in English from Father Molyneux.

It cannot truthfully be said that the Catholic Church inspired the War for Independence. It is true, however that her doctrine, taught at the Catholic chapel, contains more of those principles fostering the love of human liberty than any other system of philosophy or theology. Jesuit Fathers who for fifty years before the Declaration of Independence, labored in that territory which encompasses the battle-fields of the conflict were inspired by patriotic as well as Apostolic zeal. They were distinguished for their patriotism. Their altars, from which they preached a universal and eternal liberty, including freedom of the spirit, were in the midst of the diplomat's residences, the State House and Carpenter's Hall. As the President walked toward his office from the Brittin mansion (consecrated by the Holy Sacrifice in earlier history) in the rising sun, the gilded crosses of the "Romish chapels" cast a reflection of light that penetrated even into the Assembly room of the government. Perhaps from Father Molyneux Washington received that picture of her whom Wordsworth called "our tainted nature's solitary boast," Mary Immaculate, which he kept over his bed in Mount Vernon.

The story of St. Joseph's requires volumes. The late Archbishop Ryan of Philadelphia said: "The life of a parish is like the life of the individual; it is a mixture of the good with the bad. But especially must it be considered in its termination." St. Joseph's became the seat of the diocese, passed through the storm of the "Hogan Schism," established great works, formed great characters. Today it is a shrine which recalls to the American mind, Rome, Calvary, the Redemption, in the manner that Canterbury speaks to Englishmen, Tara to the Irish, and Guadalupe to Mexicans!

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MUSCLE SHOALS

By LITTELL McCLUNG

PRESIDENT ROOSEVELT'S plan for developing Muscle Shoals and the Tennessee Valley seems to have caught the imagination of people in many parts of the country. Even those close to the administration did not anticipate the launching of a program of such large proportions and one with so many correlated phases as that announced by Mr. Roosevelt. This plan includes:

(1) Building a series of power dams on the Tennessee River and its tributaries that will harness 5,000,000 horsepower and supply electric current at low cost to farms and urban communities over an extensive region.

(2) Reforesting millions of acres of mountain land.

(3) Creating flood control basins in the headwaters of the Tennessee River and its tributaries.

(4) Reclaiming flooded bottom lands for farming and eliminating from agriculture the non-profitable "margin lands."

(5) Restoring the balance of population by a gigantic back-to-the-farm movement from the cities.

(6) All-the-year-around navigation along the upper reaches of the river.

(7) Creating wealth-producing jobs for nearly a quarter of a million men.

The size, scope and purpose of this project are astounding. No such development, conservation and utilization of natural resources have ever been attempted or even suggested by any industrialist or head of a nation. In comparison to it, Henry Ford's plan for Muscle Shoals' development seems inconsequential, and yet the Ford plan was once hailed as a masterpiece of industrial daring and practical imagination. Some observers have thought that Mr. Roosevelt was day-dreaming of a Utopian future for the South. Yet he believes the project sound and bankable, although it will entail, through the years, an expenditure approximating $500,000,000!

The plan is not only one of commanding magnitude, but is unique in three respects:

(1) It will be the first time that a definite effort has been made to bring a large river under control. There isn't a stream through any extensive watershed that doesn't go on a rampage today as freely and uncontrolled as it did thousands of years ago. (2) It will be man's first attempt to project navigation high up into mountain valleys. (3) It will be the initial effort to supplement the harnessing of river-power with artificial storage basins and vast, natural reservoirs of reforested land.

President Roosevelt has chosen the Tennessee Valley for this colossal experiment because it seems to lend itself ideally to the extensive development and use of natural resources, while at the same time conserving them.

The Tennessee River, almost a thousand miles long, rises in southwest Virginia and western North Carolina and flows southwest under the high western escarpments of the Southern Appalachians. In its journey from Knoxville to Muscle Shoals it is swelled by one tributary after another —the Clinch, Little Tennessee, Hiwassee, Sequatchie and others—all potential power streams, so that when it passes through Muscle Shoals its flow is between 10,000 and 100,000 cubic feet each second, depending on the season of the year. Thus, the Tennessee River not only has great volume but it also has the other requisite of power development—fall. Between Knoxville and the foot of Muscle Shoals, its fall is 400 feet, more than a hundred feet of this fall being in the Muscle Shoals District.

The plan is to harness the more than four hundred miles of the river between Muscle Shoals and Knoxville with a series of concrete power dams, each dam being built at the head of the lake or "power pool" of the dam below it. Thus the entire river for this distance would be converted, by the dams, into a series of long lakes. These lakes, together with electrically operated locks in the dams, would give deep-water navigation all-the-year-around up into the mountain valleys of eastern Tennessee. Boats and barges would be lifted, through one lock after another, to an elevation of nearly a thousand feet above sea-level! Navigation would thus become a by-product of hydro-power development.

The question naturally arises: Why should there be any need for barges and cargo boats where they never have been before? The projected hydro-power and development of mineral deposits in this region will necessitate their use, for this is one of the richest mineral regions in the world. Between north Alabama and Virginia are seemingly limitless deposits of coal, iron ore, bauxite (ore of aluminum), limestone, phosphate, asphalt and considerable supplies of copper. The continuous cheap power generated by the dams will, in time, probably bring manufactories using these natural resources, especially coal, limestone, bauxite and phosphate rock. In fact, the Tennessee Valley holds the unique combination of vast potential river-power in proximity to the ores that this power—through electric furnaces—can convert into finished products at low manufacturing

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costs. This was the reason that the Nitrate Plants were built by the government at Muscle Shoals beside Wilson Dam. The two chief materials needed by these plants—limestone and coal for coke—were close to the river-power that could crush and fuse them into carbide for the "fixation" of atmospheric nitrogen for munitions in time of war and fertilizers in years of peace.

The extension of navigation into the higher reaches of the Tennessee Valley, by means of long lakes formed by high power dams, will mark the first appearance of large barges and cargo boats in rich, mountainous mineral regions.

The long lakes, created by the dams, will not only serve the dual purpose of pressure for power and depth for navigation; they will also act as flood-control reservoirs. Before the river reaches flood stage the pools can be lowered by the release of water through locks or spillways. Then, when the flood waters rush into them, they can absorb vast volumes before the overflow crest is reached. In this way floods can be held in check temporarily and their force greatly reduced when they reach the valley of the Mississippi. In fact, a series of high-power dams between Muscle Shoals and Knoxville, and other dams, on the tributaries of the Tennessee, will bring this great river under control—a feat never before attained by engineers. Bringing the Tennessee River into control will be the first major step in the prevention of floods that cause appalling destruction in the Mississippi Valley, into which the Tennessee pours its volumes of water at flood-time.

The temporary storage capacity of the power dams will be tremendously augmented by other dams built solely to create reservoirs, rather than to generate power. The first and most notable of these will be what is called the Cove Creek Dam, across the Clinch River, not far from Knoxville. This will be a very high barrier, constructed in a deep gorge, at a cost of approximately $30,000,000. Although the Cove Creek Dam will be quite narrow, it will create a deep reservoir in a natural basin in the mountains that will be about a thousand miles in circumference!

The realization of President Roosevelt's plan will come only after a dozen great power dams are built in the Tennessee River and more than fifty dams on its tributaries, at an expenditure of hundreds of millions of dollars, making this the foremost power region in the world!

Millions of acres of mountain-land, from north Alabama into Virginia, are to be given over to reforestation. This phase of the development is a basic part of flood control, holding water in check through the rainy season and releasing it through the low-water period of summer. Forests are natural reservoirs. The loamy earth under them not only conserves water from month to month, but even from season to season. The springs and streams in a heavily forested region rarely, if ever, go dry. The Roosevelt plan for reforesting mountain ranges for hundreds of miles along the course of a great river is the most significant effort in beginning to undo the incalculable harm that has been done in the past half-century by denuding the entire Appalachian system of its virgin forests, and thus leaving the valleys completely unprotected from floods that come from heavy, repeated rains in winter or early spring.

Conservation of natural resources, as well as their use, through coördinated development, is the basic principle of the Roosevelt plan for completely harnessing the Tennessee River. Interconnected with it is the expressed hope of reducing the cost of electric current so that every urban home and every farm in the Central South will be electrified; and the expressed intention of starting the decentralization of population so that thousands, now without work or opportunity in the cities, may find employment and a fuller life in small communities in which industry and agriculture are balanced and blended. The rapid growth of such cities as Cleveland, Toledo and Detroit in a generation has been at the expense of the rural regions of the South and Central West. The purpose of decentralization of population is not to put more land into grains or cotton, but to give more people an opportunity to live an economic life, instead of merely existing. This is the humanized phase of the Roosevelt plan and perhaps the most important—if the entire plan is economically sound.

Another and closely related phase is the generation and sale of electric current to municipalities, counties and states at a cost covering upkeep and distribution, interest on investment and amortization of the entire cost of the power dams within fifty years. This idea is a combination of the human and economic elements in hydro-electric development. The principle involved is nothing less than public ownership of natural resources. President Roosevelt's theory is that the rivers belong to the people and that great hydro-power development should be owned and controlled by the people in perpetuity. Yet, as is not generally realized, this principle does not prevent power companies from distributing much of this power. They may lease it for a stated number of years and sell it to manufacturers, municipalities and individuals over their own transmission lines and collect a profit for their service. However, they are given no preference as to leasing; in fact, municipalities, counties and states have leasing preference over the power companies.

The results of this principle of public ownership and control of a great hydro-power project can hardly be forecast. The great Tennessee Valley experiment will have vital bearing on the future development of the St. Lawrence River and the

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Columbia Basin and the harnessing of the Colorado River in Boulder Canyon. The President, himself, admits that it is an experiment—a guide to the other great developments which, because of their size and significance, are of "national" import, and "must be handled from a national viewpoint."

There is considerable scepticism as to the economics of the Muscle Shoals project. In short, will it repay to prospective bond-holders and the people, the $500,000,000 or more that must be spent to bring it into complete reality?

This question comes from an inadequate conception of the value of the hydro-power and mineral wealth of the Tennessee Valley. If the construction of fifty or more power dams in the Tennessee River watershed brings the river into control, and this control of it materially reduces the destructive force of spring floods in the Mississippi Valley, then $500,000,000 may be a cheap price to pay. It is stated that every year the Mississippi River deposits a cubic mile of silt into the Gulf of Mexico; enough to cover more than three million acres with one foot of astonishingly productive soil. The value of this soil, through years of cropping, may be measured in hundreds of millions of dollars!

The value of the energy harnessed by the power dams cannot be accurately computed for even so short a time as fifty years. No one can know the electric current needs of industries, municipalities and individuals in the decades ahead. However, it is reasonable to suppose that they will be far greater than at present, because no economic factor visible at present can check for long the progress of hydro-electrification. Granting this to be true, the value of the proposed power dams in the Tennessee Valley—creating new wealth from the almost inexhaustible raw resources of the region—will be far greater than $500,000,000. Once built, they are there for centuries; and so their value must be measured by their service and their creative capacity through long periods of time.

The human angle to it is of vital importance. If this development gives opportunity and a free life to 200,000 men and their families, then its value can hardly be measured in dollars.

President Roosevelt's experiment in the Tennessee Valley—an experiment of titanic proportions—may be epochal. It may be the greatest and most far-reaching achievement of his administration. He may be remembered by it after all his other acts and achievements are forgotten.

THE ALUMNI CENTRE ASSOCIATION

By EDWARD S. DORE

USEFUL ideas have a way of converging into action when they are most needed. In February of this year a group of Catholic laymen distinguished for achievement in many fields took the first steps toward the formation of a center for Catholic lay activity, which may prove a turning point in the history of Catholic Action. The idea for such a center had been uppermost in the minds of many people for years, but the impetus toward its realization in a concrete form came largely from the highly successful fall conference of the National Catholic Alumni Federation held at Fordham University. The extraordinary interest manifested on this occasion in the papal encyclicals on labor and capital, and in the need for translating these encyclicals into a practical program, led many of those present to understand as never before the need for a group of men dedicated to such action, and for a place that would be a center for their work and effort.

Accordingly on February 16, 1933, there assembled a group of Catholics, mostly graduates of leading American colleges, to plan the formation of an association with permanent headquarters in New York. It was felt that such an association should have something approaching adequate club-house facilities so as to bring the members of the group into frequent contact with each other and to provide a place for meetings, lectures, discussion groups and other agencies of Catholic Action.

The upshot of the February meeting was the formation of the Alumni Centre Association and the selection as a permanent headquarters of the existing club-house premises at 120 Central Park South. These premises were obtainable for the new organization and provided not only large halls for meetings but also a fully equipped restaurant, ample living accommodations, bowling alleys and other means of recreation, and a reference library of some 30,000 volumes considered unique in Catholic book collections.

The exceptional location of these headquarters facing directly on Central Park, the fact that the place would inevitably become a center of Catholic Action and that the Catholic principle involved in all such action is a central one, leaning neither to the extremes of right nor left, led to the adoption of the name "Centre" as one having particular significance for the purposes of the association.

While the Alumni Centre Association intends to confine its membership strictly to those who show

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a real interest in its purposes and to those who have the qualifications requisite for effective action, membership is not confined exclusively to college graduates. Provision is made in the constitution for the admission of those whose business or professional achievements provide an equivalent qualification to that of a college degree. In the main, however, the association will provide primarily a university center for Catholics.

Another highly important consideration which the Board of Governors of this association agreed upon at the outset was the establishment of dues at a figure so low that no one of preëminent qualification for membership would be excluded for financial reasons. The method adopted by many college clubs of graduating the dues from a low figure in the year immediately following graduation to a higher figure in later years was adopted. At the present time the dues are as follows: for the first five years after graduation (or equivalent age groups), $10.00; for those five to ten years out of college (or of equivalent age), $15.00; and thereafter the maximum dues were established at $25.00 a year. These charges are obviously extremely low in view of the excellent headquarters facilities and opportunities provided by the new association. On the other hand, to insure a high standard of membership, strict rules were drawn up governing the qualifications of proposed eligible members. It was felt that nothing was so essential to the success of the association as maintaining the original standards and ideals upon which it was founded. An indiscriminate membership collected purely for numbers might easily have defeated the main purpose of the association.

The affairs of the association are conducted by a Board of Governors numbering thirty-eight, with a much smaller executive committee and the various appropriate subcommittees on admissions, house regulations, library, finance and arts and interests. Much of the practical value of the association to Catholic Action will come through the activities of the Arts and Interests Committee, which will have charge of programming the numerous activities of the association throughout the year. Under the auspices of the association, numerous individual activities, of alumni and other groups, now scattered, will have a central meeting place, such meetings being provided for in the program of the Arts and Interests Committee. The association plans to conduct lectures, concerts, discussion group meetings and similar activities covering not only social action but literature, music, drama and the fine arts and sciences. Receptions will be arranged for distinguished visitors to New York in all of the above fields. The National Catholic Alumni Federation, for example, has been holding lectures and discussion meetings on social justice at the Centre that have drawn large and distinguished audiences. In June, the federation plans to hold its 1933 national convention there, at which time representatives of all the leading Catholic college and university alumni groups in the country will attend, and at which it is expected that the federation will adopt economic proposals that are based upon its study of the application to this country of the great encyclicals on social justice.

The new Alumni Centre will in a very real sense aim to do for the graduate out of college what Professor Stephen Leacock, Dr. Nicholas Murray Butler, Cardinal Newman and other educators have said the university residence hall does for the undergraduate. Education is a lifelong process only barely begun within the college walls. The word "college" from its noble Latin lineage suggests a gathering, a collecting together. Is it merely of youths and adolescents? Should not the alumnus be in some sense throughout life a part of the college, a man trained in and continuously exemplifying its philosophy of life and concept of culture in the world? Is it not an enormous waste of intellectual energy to gather young men together for four years and then allow them to have no corporate or unified contact throughout the whole remainder of their lives? The Centre will furnish something that will in many senses be the equivalent of the community room, the residence hall, or even smoking room at college, where graduates may meet graduates of their own and other institutions in the informal social and intellectual contact which does so much to form and inform the mind.

To paraphrase a penetrating and far-sighted comment made in 1925 at the very inception of the Alumni Federation by the Right Reverend Joseph H. McMahon, D.D., of New York, the new Centre will help to remove a sense of isolation which is all too frequent in the case of Catholic college graduates; to reveal not alone the number but the quality of the graduates of our colleges; to make them known to one another, as well as to the community; and to create a feeling of solidarity that imparts courage.

The proposed Centre also should be in course of time a clearing-house for ideas that lead to fruitful action, a bureau of information in which the graduate from whatever part of the country may find congenial companionship and helpful guidance and make contact with others of his own and other universities, a form of help that is a genuine and desperately needed form of intellectual charity; and it should also serve to give competent utterance to Catholic ideals and philosophy, in history, in social and economic life; it should be a splendid instrumentality for making the layman articulate, and enabling him to take some share in forming general public opinion for the good of the state and nation, as well as of the Faith.

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Hilaire Belloc has somewhere said in a poem to his own alma mater:

Balliol made me;
Balliol fed me;
Whatever I had
She gave me again.

Each of our alumni can subscribe to a similar thought with regard to his alma mater. Those who are giving generously of their time and talent to the difficult work of establishing this new Center are to some extent trying to repay the debt we all owe. They appeal to all who are eligible to join their ranks to take their places with them in establishing and maintaining with success and distinction the Alumni Centre Association.

I have attempted no more than a brief outline of the origin and purposes of the association. It is too early to prophesy what the results of this new movement will be, but it should be abundantly obvious that the need for such an association with adequate physical headquarters has existed for many years. It is long overdue. Through non-resident membership the Centre will provide for the nucleus of a group reaching throughout the country. The future of this great undertaking rests in the devotion, the energy and the ability of the men who have undertaken it in a spirit of splendid adventure. That the work should be begun in Holy Year is an omen of success. It asks nothing more than the interest and encouragement of Catholics everywhere.

Conversation in a Garden

"O Crimson Rose, may I inquire
Why you affect this rich attire?"

With grace she bent her charming head—
"Because I love my Lord," she said.

"You, royal Iris, tell me why
You hold rare purple to the sky?"

"My banner is thus brightly dyed,
To flaunt my faith in Him," she cried.

"Say, Heliotrope, to what sweet end,
This fragrant ecstasy you blend?"

"With perfumed strands my brow I've wreathed,
To thank Him for His gifts," she breathed.

"Why, Bleeding Heart, of mournful fame,
Did you select your sorrowing name?"

"What other cause," she softly sighed,
"Than that my Lord was crucified?"

HELEN WALKER HOMAN.

COMMUNICATIONS

LET CATHOLICS TAKE WARNING!

San Francisco, Calif.

TO the Editor: I was very glad indeed to read your article entitled "Let Catholics Take Warning!" in THE COMMONWEAL of April 5, for naturally anyone at all interested in Mexico, I mean in the real Mexico, the Catholic Mexico, could not help but be amazed at the universal shout of protest that has arisen all over the country because of the so-called persecution of the Jews in Germany. This immediate protest stands out, as you say, in striking contrast to the appalling silence that has been observed during nearly twenty years of persecution fn Mexico; and that silence has been on the part of the clergy as well as of the laity. True it is that a few have raised their voice in protest, as for instance, Archbishop Curley, Bishop Kelley, Father Michael Kenny, S.J., Captain Francis McCullough, and some others, but even their noble efforts have been unable to arouse the American Catholics from their lethargy and indifference.

This lethargy and this indifference may, to a certain extent, be due to the very human failing that made Peter deny Our Lord: because he was laughed at and, perhaps, feared worse. It seems to me, however, that there is a deeper reason, and it is the one that is responsible for that lack of books expounding the Catholic position, that you so justly deplore. I mean that we, the Catholics of this country, have been the victims of a steady, subtle and insidious propaganda against the Church. So subtle has this propaganda been, that it is rarely aimed directly at the Church; no, it is aimed against Catholic countries, especially the Spanish countries, and it has worked in such a way that it has poisoned us without our realizing that we have been poisoned. Few of us will acknowledge it even if it is pointed out to us. The two types of books that have particularly doled out this poison have been the histories used as text-books in our schools and colleges, and our novels.

How many American school children are there, for instance, who have not had their minds filled with the horrors of the Spanish Inquisition? Personally, I remember having read in school many times about its evils, its cruelty, but never did I hear an exposition in its favor, explaining the reason for its being and its logic from the Catholic point of view. Its abuses have been harped upon and exaggerated until it has assumed distorted proportions, but the marvellous good that it did in protecting the Faith is never even touched upon. Naturally not, since the authors and teachers do not look upon the Faith as that priceless pearl for which all else should be sacrificed. The result has been that to the average American the word Spain evokes no other image than a cruel Inquisition and, of course, bull fights. The history of her conquests, too, how falsely it is put before our eyes. How many children in this country have heard of Cortez's treachery to Montezuma, yet how few of these same children have had impressed upon them the really marvellous achievements of this same Cortez!

Again, are there any that have had it pointed out to

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them that in all Spanish America not one of all the many races of Indians has been exterminated? Why this silence on such a wonderful and interesting and respect-deserving fact? Obviously because the children would quite naturally ask: "Why didn't the same thing happen in this country?" And the answer would have to be given: "In the Spanish colonies, the missionaries waged a continuous and relentless war against the conquerors when the latter were cruel to the Indians." If the question is ever asked, however, the answer is given: "Because the Indians in Spanish America were much more civilized than those in the United States." This is not true. It may be so of some parts of Mexico, Central and South America, but the large majority was just as savage as those in this country. The only true answer is that their cause was nobly defended by the missionaries. In his very interesting, scholarly and complete history of the Church in Mexico, the Jesuit, Father Mariano Cuevas, publishes letter after letter from the missionaries to the King of Spain demanding justice for the Indians and the royal answer was always in favor of the Indians. Interesting and suggestive, too, are the letters from the *oidores* to the king complaining about the missionaries for action taken in favor of the Indians, and the answer from the king is always: "The missionaries were right in so doing." Abuses were inevitable, for the conquerors were stern men, and as the years went by some of the worst element of Spain migrated to this hemisphere, but, that both the missionaries and the rulers of Spain were always on the side of the Indians, is an incontrovertible fact, not only from the documents existing, but from the still greater testimony: the existence of the Indians themselves.

From every phase, the colonizing work of Spain has been belittled and even calumniated. Times out of number I have been asked, "Why did not the Church educate the Indians?" As if the civilizing and educating of uncivilized races were the process of a day or of a year or even of a century. But even here the ignorance is appalling, for they do not seem to know that in less than fifty years the Spanish missionaries in Mexico had mastered fourteen different dialects and compiled dictionaries of the dialects translated into Spanish for the sole purpose of teaching the natives. Wherever they went, one of the missionaries' first works was to build schools not only for letters but for trades. A little over twenty years after the conquest, Father Motolinia could write: "The Indians can read both Spanish and Latin, even those that only recently began to learn." We seem to forget, too, that the University of Mexico, a Catholic university, antedated Harvard by almost a hundred years. All these facts are either unknown or deliberately ignored, as is the fact also that in the seventeenth and eighteenth centuries the Indians saw their best days, and their progress, though necessarily slow, was steady. It was not until the beginning of the nineteenth century when official education was taken away from the Church and she began to be hampered on all sides in her work that the Indians began to fall back into their former state.

Propaganda has gone even further and has made us believe that Mexico was a priest-ridden country. "The fault is the clergy's," one hears. "The Church was too powerful and too rich and the priests abused their power." But the facts are these: In this country we have a Catholic population of approximately 20,000,000 and the last statistics I saw showed that we have about 25,000 priests. Mexico has a population of about 16,000,000, the big majority of which is Catholic, and just before the persecution of 1926 it had 4,500 priests. The so-called power of the Church has been a mythical thing practically since the war of independence, but absolutely since 1857, the year of the Constitution of Juárez. Since then the Church and the clergy have had no rights, much less power, not even those enjoyed by the humblest citizens. Her property is not hers though it has been earned by the sweat of the brow of her priests and religious. Her wealth of which we hear so much, for what was it used? Every really fine building now used by the government in any city in Mexico was formerly a Jesuit school, a hospital of some religious order, a seminary or some other building for public welfare. Couldn't the same thing be said of the wealth of the Church in this country, and couldn't our answer be the same: "She spends her money on public welfare"?

And the accusation against the clergy personally! Do they need an apologia? I think not; it has quietly written itself in the last few years; sometimes that writing has been in blood, the cleansing blood of martrys, for there have been many among the clergy. Two historical facts that nobody can deny stand out in their defense more strongly than could any words from my pen. The first is that when the persecution of 1926 began and the government, in order to strike a death-blow at the Church, tried to establish a national Church, all sorts of inducements were offered to priests who would apostatize; yet, though many priests were suffering untold want, even reduced to selling fruit on street corners, to their eternal glory be it said that the apostates could be counted on one's fingers and there would be fingers left over. Of this small number, I absolutely know that four have repented and have been received back into the fold, including the founder of the Schismatic Church, himself, who, by the way, did not apostatize at that time, but had left the Church many years before, had joined the army and was known as Captain Joaquín Pérez. Upon his death-bed he asked for forgiveness and received the pardon and the blessing of the Church. In striking contrast to this insignificant number of apostates is the great legion of martyrs, not only those who have died, but also those who have lived and are living through this cruel martyrdom, of which we, enjoying what we enjoy, can form no adequate conception.

The second great fact that seems to me to refute any accusation against the clergy is the faith of the Mexican people. We all know the harm that a bad priest can do; how he can kill the Faith in countless numbers who, unfortunately, are too ready to be scandalized and to judge the Church by the individual. Would it, therefore, be possible for an ignorant and, far worse, an immoral clergy to have inculcated into a whole people the solid, strong and undying faith that the Mexican people have shown?

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Bitter persecution has been powerless to break their faith. On the contrary, whole sections that seemed formerly indifferent now show a very solid piety. To whom, next to God, must the greatest credit be given for this marvellous faith of the Catholics of Mexico? The answer is self-evident: to the clergy.

These facts are so striking that one marvels that American Catholics can be unsympathetic toward the sufferings of their neighbors. And that, moreover, they take the same sceptical attitude toward Spain. Where was the cry of general protest at the atrocities committed in Spain over a year ago? Where is the cry of protest now, that with a flourish of the pen they are ready to confiscate all the Church property? Here again the average American will argue that the clergy have brought it upon themselves. With their minds so obsessed with that idea, is it astonishing that no books are written in defense of the Church by those having the talent to do so?

Another criticism against Spain—and other Catholic countries—that I have heard on the lips of Americans, Catholics as well as others, is this: "I confess that I was shocked to see all that wealth of jewels, etc., in the churches and then go out and see so many poor people that seemed to be starving. Why don't they do something for the poor with all that wealth?" It sounds like an echo of the protest in the Gospel: "To what purpose is this waste? For this might have been sold for much and given to the poor." And to it the Spanish people seem to answer with the words of Philip II when he built the Escorial: "A palace for God and a hovel for myself." Yes, in their eyes nothing is too good for their King; and I think that the poorest waif—I mean, of course, the waif with a Spanish heart, not those that have sprung up recently—would be surprised and shocked if you should suggest that one single jewel of the Blessed Virgin's crown or of the monstrance be sold to give him bread. No doubt he would think you were crazy if he did not think that you were sacrilegious.

Another thing these critics seem to forget is that the people consider these treasures as theirs. If the jewels and other things used in the homage of God were sold so as to help the poor, one generation of poor, at most, would profit by such a sale, whereas with these things in the church, generation after generation of poor as well as of rich have enjoyed them with that holiest of joys and satisfactions that can come from having such beautiful things to use in the service of God. Some years ago there was a great celebration in Spain which was to be inaugurated with a procession of the Blessed Sacrament through the streets of Madrid. As the monstrance of Toledo is perhaps the most beautiful in the whole country, the King asked that it be sent to Madrid for the procession. Whereupon an uproar of protest arose in Toledo: that monstrance belonged to Toledo and it could not leave the city; it could be used in the procession, but only if the procession were in Toledo. And the people themselves set guards all about the city to give the cry of alarm if any attempt were made to take the monstrance away. The monstrance did not leave Toledo.

Many other incidents could be cited to show the sense of ownership that the people had for those things. They add, too, to the pathos of the present situation when the anti-religionists are working such havoc on the minds of the young as to make them lose all respect and love, not only for the images, but for Him Whom the images represent, and not a word of protest is raised against such a great evil. We seem to forget that it is a very contagious evil and one that is spreading more rapidly than any plague that has ever struck the world, and one that may reach us (God forbid!) and spread here like wildfire as it has spread in Spain and in Mexico and elsewhere.

ADELAIDE E. SMITHERS.

ADDRESS TO AMERICANS

Conception, Mo.

TO the Editor: In his sincerity-breathing "Address to Americans" Edouard Herriot forgets that we Americans do not understand (let us confess it) and therefore do not appreciate the peculiar cause of the recent difficulties in French-American relations. The thing that is peculiar, to Americans, is that differences of opinion on foreign policy could so speedily upset the existing and bring in a new home government (we would say administration). He will understand our difficulty better if he remembers the inability of Frenchmen to understand how the word of an American President abroad did not constitute the final word of American foreign policy. The European (to speak generally) Cabinet system and our system of election to rigidly fixed terms of office differ of course also in their manner of attacking domestic problems. But it is only in international relations that misunderstanding becomes serious.

When a governmental administration, to remain in power, must first bow to the fickle popular clamor of the hour at home before it can deal with its equals abroad, it is easy to see how tremendously difficult all important foreign relations become to such a country. Dignity certainly suffers and jingoism is with difficulty kept out of even international relations. President Wilson's position in dealing with European governments was strengthened by his fixed tenure of office; and also, had he known how to profit by it, by his limited responsibility in foreign affairs.

May not one proceed a step further and see in the European Cabinet system (if we may call it such despite the dictatorships that supplant it here and there with apparent benefit) a very great difficulty that Europe has created for herself in inter-European relations? Are not foreign policies that are put forward, as they sometimes are, primarily as an enticing bait "for home consumption" in local politics, bound to prove disastrous?

At least in its provision for foreign policy we commend to Europe our Constitution, which provides indeed a lesser grant of power to the executive, but assures him ample time to ripen and sufficient initiative to direct foreign policy. The two-thirds rule for treaty approval by the Senate also assures a united nation, and not merely a political party, behind the executive.

REV. DAMIAN CUMMINS.

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THE SCREEN

By RICHARD DANA SKINNER

Peg O' My Heart

THE SCREEN is slowly finding itself in the matter of adapting stage plays. That is, the screen is discovering wherein, as a medium, it is entirely different from the stage, and making use of that difference to amplify the scope of plays written originally for the stage. The earlier screen transcriptions were somewhat cramped. They seemed to confine themselves pretty much to the scenes and dialogue written for the theatre and to expand only in the sense of showing scenes that were described in the play as "off-stage" happenings. A more positive trend is now setting in through the addition of entirely new scenes, both those leading up to the opening events of the play and those which carry through beyond the play "curtain" to an implied conclusion. This new trend and greater freedom are charmingly illustrated in the new screen version of Hartley Manners's famous play, "Peg O' My Heart," in which Marion Davies plays Peg O'Connell.

The screen play starts, for example, in the Irish fishing village where Peg is helping her father—Peg in trousers and tarpaulin drawing a donkey cart full of fish through the village streets. Ample time is given to developing the relationship between father and daughter, and to explaining the reason why the father at last consents to have Peg taken away from him. He has just heard of the will under which she has become an heiress, and stoutly refuses to meet its conditions until there is a wreck of one of the fishing boats in which all hands are lost. He suddenly sees the danger and insecurity of his own life and realizes that Peg should be provided for at all costs. Although this has little to do with the gentle comedy that follows, it establishes an emotional and sentimental background of great importance.

Peg's subsequent life with the snobbish Chichesters follows the familiar pattern of the play, but even here there is added fullness—a fox hunting scene, for instance, followed by drinking, songs and dances in the lodge. In the screen story, Peg actually returns to her father in Ireland, after discovering that he is not dead, as she had thought, and it is at a birthday party in her honor that the young English lawyer finally asks her to marry him.

These differences are not, perhaps, of vast importance, but they do amplify the realism not only of scene but of emotion as well. The limitation of the theatre has always been this—that our private view of the lives of the characters has been limited to such action as may take place in four or at the most five or six settings. The screen has no such limitation. It has the whole world available, and the sky, and the depths of the earth and sea. But it has not made full use of this freedom when transcribing stage plays. It has been almost paradoxical that the same screen which, in original screen stories, could jump from mountain peaks and airplanes to sub-sea pictures, would suddenly shrink within the hard limits of houses and gardens when adapting a legitimate play. The greater freedom of technique now coming to the fore is a most promising development.

Marion Davies makes an excellent "Peg O' My Heart"—as young and girlish as if more than a decade on the screen had erased rather than added to the effects of time. She has the same impish gaiety that made her work in "Little Old New York" a decade ago fresh and invigorating, and she has added to that quality a mature command of emotional expression. The screen play as a whole is a rare combination of charm, restrained sentiment and joyous abandon.

I Cover the Waterfront

RATHER more praise than necessary, it seems to me, has been bestowed on this dramatization of a newsman's account of his waterfront experiences in San Francisco. I have no idea of how much material I. Miller's book contained. But presumably it was rich in those scattered incidents which give the waterfront of any large city its mystery and glamor and sordid contrasts. Nothing of this cumulative effect emerges in the picture, which merely relates a not too credible romance between a reporter and the daughter of a waterfront smuggler. The daughter (of course) is ignorant of her father's evil ways, and the reporter (of course) is assigned to uncovering those same evil ways. The father's chief crime consists in smuggling in Chinamen, and in drowning the evidence (i.e., the Chinamen) when revenue officials get too inquisitive. The reporter decides to make love to the smuggler's daughter in the hope of obtaining clues and ends (of course) by really falling in love with her. He does not hesitate, however, to use information which she confides to him as a means of catching the old buzzard red-handed, which leads (of course) to the usual recriminations, followed by reconciliation after the father's convenient death. It is just that kind of a story.

Now it does seem as if the screen had lost a large opportunity in not taking the waterfront at its greatest breadth and depth, and in narrowing it down to so trite a theme. The waterfront, that mysterious union of land and sea, requires the genius of O'Neill to give it the proper mystical atmosphere. But it need not, of necessity, be handled in the O'Neill fashion. One could write of it as R. C. Sheriff wrote of the war in "Journey's End," as the drama, that is, of man pitted against forces larger than any one man. The main point is that the waterfront itself should be a definite protagonist in the drama, a force as strong as any of the characters. The present play reduces it to the proportions of mere atmosphere and incidental material. The crimes committed are those of the harbor, true enough, but there is nothing which lets you feel that the same men, if not bred in that environment, might not be criminals at all. The waterfront in this play achieves no personality for good or evil. Too much time and attention are sacrificed to the obvious plot.

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BOOKS

Modern Criticism

The Literature of the New Testament, by Ernest Findlay Scott. New York: Columbia University Press. $3.00.

MR. SCOTT is professor of biblical theology at Union Theological Seminary in New York. He is the author of critical and exegetical commentaries on "The Epistle to the Hebrews" (1922), "The Epistle to the Ephesians" (1930) and of "The Fourth Gospel, Its Purpose and Theology" (1926). This volume belongs to a series, "Records of Civilization, Sources and Studies," written by different scholars and edited under the auspices of the department of history of Columbia University and made up of volumes containing documents in translation, commentaries, interpretations and bibliographical guides.

This is probably the best book in the English language for the reader who wishes to learn what opinions are more or less commonly entertained at the present time by the so-called "free" and "independent" New Testament scholars concerning the date, authorship, literary and historical character and the religious teaching of the books of the New Testament.

The book is easy to read. It is competently written in a clear and smoothly flowing style entirely without footnotes or indiced references. In the course of the text no mediaeval or modern, much less contemporary, religious personalities or New Testament scholars of any school are mentioned except Luther, Lessing, Herder, Schleiermacher and E. A. Abbott, and they most casually. Saint Athanasius and Saint Augustine are the only post-Nicene Fathers to be named. The chapter on the "Formation of the New Testament" makes no mention of Eusebius, and no harm done. With the exception of Saint Irenaeus none of the pre-Nicene Fathers are mentioned saving, of course, the Apostolic Fathers Clement, Ignatius, Polycarp, etc.

In addition to a very adequate and full introductory table of contents, the book contains at the close an index, and a bibliography under forty-six captions mentioning some one hundred and thirty-seven works. "The books selected are not necessarily the best, but those which seem to be most useful and accessible. The list is confined to English books or books translated into English, except in a few instances where the most adequate treatment is to be found in a French or German work." As usual, *catholici omittuntur;* although the English translations of the New Testament works of the Dominican, Father Legrange, and the Jesuits, Father Prat and Father Grandmaison, for instance, are for sheer competence worthy, to say the least, to be numbered with Mr. Scott's elect. Let them be consoled; Theodore Zahn's name does not appear.

Mr. Scott belongs to the "center" rather than to the "right" or to the "left" of the "free" critical group; perhaps to the "right-center" as is evidenced by: (1) the very considerable historical authenticity which he attaches to the Synoptic Gospels; (2) his acceptance of the Lukan authorship of the Third Gospel and of the Acts of the Apostles; (3) his admission that "a strong case can be built up for the Johannine authorship; indeed the evidence might seem at first sight irresistible"; and (4) his acceptance of Thessalonians II and Ephesians as genuine along with the other Epistles of Saint Paul commonly accepted as such by the scholars of his group.

Of the Epistles to the Hebrews Mr. Scott says that "the Pauline authorship of Hebrews was never taken quite seriously, and is now accepted by no responsible scholar." In the Pastoral Epistles, whose Pauline authorship in their present form he rejects, he recognizes "passages which bear the genuine Pauline stamp and which can be shown, by delicate linguistic tests, to have Paul for their author."

In view of the quotation just made, it is only fair to add that Mr. Scott is, upon the whole, much less inclined to build hypotheses upon "delicate linguistic tests" than the majority of the European critics of his school.

It is also just, in view of the second of the four points made above, to add that in the matter of the Fourth Gospel Mr. Scott decides that "the real decision on the Johannine question must ultimately turn on the internal evidence" which amounts at long last to this: that the early editors of the Gospel according to John (the authors, according to Mr. Scott of chapter 21 which he takes to be an appendix) "believed that the Gospel was written by the beloved disciple, but most probably had no other ground for this belief than a verse (19:35) which they had not rightly understood. Assuming that the beloved disciple was the evangelist, they most likely identified him with John, but on this point they do not venture to make any definite statement. So from the closing chapter, which appears at first sight to make the authorship of the Gospel quite explicit, we really gather nothing more than that it was a problem from the first. It had come, we cannot tell how, into the hands of those editors, and they recognized its supreme value. They felt that no one could have written it but one who stood closer to Jesus than any other. But to this chosen disciple they were unable to attach a name."

In this matter of the Johannine question, like many New Testament scholars, Mr. Scott is not interested in the differences of style between the Fourth Gospel and the First Epistle of Saint John; differences that have much impressed two such qualified judges in a matter of this sort as Matthew Arnold and Lord Charnwood and which fit in, on the assumption of the apostolic authorship of the First Epistle, to the earliest testimony which we have concerning the composition of the Fourth Gospel; viz., the assertion of the Canon of Muratori that it was revealed to the Apostle Andrew "that John should write the whole in his own name and that *all the rest should revise it.*" Here is a tradition, legendary perhaps in its form but probably substantially historical in its content, which accounts for the indubitable fact to which the critics seem so indifferent: that the First Epistle of Saint John, though so very closely related to the Gospel of Saint John in its spirit and doctrinal style, is written much less smoothly than the Gospel and in a Greek which savors much more strongly of a mind accustomed to think in Hebrew or Aramaic. The First Epistle then is im-

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mediately of John, the Apostle; the Gospel immediately his work through a revision by his associates or disciples and full justice done to the tradition of Johannine authorship, a tradition for which Mr. Scott himself says that we have seen that "a strong case can be built up" and that the evidence for it "might seem at first sight irresistible."

At any rate, it has always seemed to this reviewer that with a little good-will and an absence of that partizan bias which forbids them to admit the high Christology of the Apocalypse and the First Epistle of Saint John as coming from one of the Twelve, "liberal" scholars might work out for themselves a tentative and *not too complicated* solution of the Johannine problem. Mr. Scott, for instance, assigns the Apocalypse to John the Elder; of the Fourth Gospel and the First Epistle of Saint John he says that there is "every reason to believe that they have the same author"—according to Mr. Scott, as we saw a little above, the beloved disciple to whom the editors of his Gospel "were unable to attach a name." Of the Second and Third Epistles, which purport simply to be written by "the Elder," Mr. Scott says that they are "evidently" both "by the same author, and were probably written at the same time, for II John 12, 13, is almost word for word the same as III John 13, 14. It is equally evident that the man who wrote the two short Epistles also wrote the First Epistle. Second John, more particularly, is full of phrases and sentences that are found in the longer letter, and the author cannot be seeking in this way to disguise himself, *for he is writing to those who knew him well.*" (Reviewer's italics.)

Here is one and the same man whom "the earliest tradition . . . borne out by almost all the characteristics of the 'Johannine' writings themselves, connects with Ephesus" (page 231). He is in his capacity as the Elder—remember according to Mr. Scott not John the Elder!—a leading personage and writes "in the beginning of the second century (page 271) "in a tone of authority" (page 272) "to those who knew him well" (page 270). And yet to him, in his capacity as the beloved disciple and author of the Fourth Gospel his editors, presumably also of Ephesus or its vicinity and presumably within relatively few years after the writing of his Epistles, "were unable to attach a name" (page 240)! *Credat Judaeus Apelles!*

Mr. Scott's theology is a colorless and conventional version of the modern liberal Protestantism. Within the limits of his own presuppositions and prepossessions he is the *ne plus ultra* of *ne quid nimis;* not the man to "come to" and find himself way out on the branch of a limb through having loved not wisely but too well some brilliant, incidentally fruitful, but lopsided theory. As Mr. Mencken would say, a fellow of sound judgment—always on the basis, be it understood, of his own presuppositions. And not altogether colorless after all; for he has genuine religious sentiment with its mystical and ethical components happily balanced.

The present reviewer has become accustomed, perhaps more than is right in a Catholic, to read modernist books of the higher class like Mr. Scott's on religious subjects in general and on the New Testament in particular, mak-

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ing constant allowance for the difference in first principles and consequently without irritation. He reads Mr. Scott's colleague, Reinhold Niebuhr, for instance, without having his feelings in the slightest degree ruffled, even when he disagrees. But the jejuneness of some of Mr. Scott's writing makes one cry out. For example: "Those profitless controversies on the Person of Christ which occupied the Church from the third to the sixth century and at last emptied Christianity of much of its meaning, had their roots in the metaphysic of the Fourth Gospel."

What is the use of endlessly repeating these outworn Socinian girdings, stemming as they do from Erasmus of Rotterdam, for all his charm, wit, learning and literary genius, an exponent of Dutch *Plattheit* in religion, if ever *Plattheit* was? In the middle of these three centuries appeared Augustine; at their end Saint Benedict—two of the mightiest makers of European civilization in all that it has of most deeply Christian, as Mr. Scott himself would doubtless admit. If the Church had not maintained the full divinity of Jesus, Mr. Scott and all the rest of us would perhaps hardly have heard of Him; if she had not maintained His full humanity He would never have remained through the middle ages into our own time "human nature's daily food" for so many devout souls, Catholic and Protestant. But all that "those profitless controversies on the Person of Christ" ended up by accomplishing was to maintain together the full divinity and the full humanity of Jesus. The divine impossibilities of the Synoptic Sermon on the Mount have taken root in the soul of a whole population nowhere more deeply than in Russia with its Byzantine Christ, one would say a Christ almost exclusively of the Fourth Gospel. This radical, evangelical idealism is at bottom the strength of Communism in Russia today and will be its destruction or very drastic modification tomorrow, in so far as Communism is an oppressive and anti-religious system. Such utterances as that of Mr. Scott's just quoted are really beginning to "date." If they had the slightest power to overthrow the essentials of the traditional theology of Christendom they would long ago have done so. The "two-natures" Christology is capable of indefinitely great deepening and perfecting, of further explanation and qualification, if you will, but its foundations are firm in the oldest strata of the New Testament literature (e.g., in the wonderful Q itself; Matthew 11:27-Luke 10:22) and even firmer, if anything, in the religious experience of Christendom.

In conclusion: there are numerous New Testament scholars who belong in general to Mr. Scott's school who have a far more unclouded eye for *ecclesiastical facts* in the New Testament, who discern much more clearly than he the organic unity from the very first of the Church made up of many Churches and the continuity, unbroken by revolutions of any kind, in the development of ecclesiastical institutions. The "consequent" German radicals have a far more logically defensible position than that of Mr. Scott: it was according to them the primitive Christian community of Jerusalem that "corrupted" the pure religion of Jesus!

RUSSELL WILBUR.

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Happy Ending

The Long Road Home, by John Moody. New York: The Macmillan Company. $2.00.

LIKE heartening rifts of sunshine through the foggy spiritual horizon of America, the autobiographies of converts continue to appear. Three years ago Dr. Delany, after giving us several chapters in THE COMMONWEAL, published his masterful apologia, and now, also after a foretaste in these pages, comes Mr. Moody's account of his own pilgrimage. Such an account by a layman must differ widely from that of a theologian, but has its own peculiar interest, and when the layman is as eminent in the world of American finance as is John Moody, it is sure to be absorbing reading.

Mr. Moody has written simply, frankly and vividly of his life. His inheritance was one of gentle blood, a hatred for Oliver Cromwell, and a tradition of High Church Anglicanism. Yet doubts came early, and, after subsiding, revived when the bishop who confirmed him preached a sermon that left as a mere opinion the high Eucharistic teaching of his rector. He did not receive Communion until long after, when he had "totally lost belief in the whole High Church point of view, and had tacitly and rather indifferently accepted the Low Church type of Episcopalianism." By the time he was twenty-five or twenty-six, "any real faith in Christianity as a revealed religion had been left far behind."

In the meantime John Moody had entered business as an errand boy in a woodenware house in New York, and his literary ambitions were stimulated by a curious organization called the National Amateur Press Association. The publication of a little magazine, though modest in cost, brought debts, but more than enough to pay them was made by lending money to his fellow employees at usurious interest, until his boss discovered the practice. Vast amounts of reading, a wild journalistic venture, and more debts followed. In 1890, at twenty-two, John Moody was an errand boy in Wall Street.

During the financial ups and downs of the next decade he learned a great deal about business, became an ardent Single-Taxer, and a free-thinking humanitarian. His first statistical manual published in 1900 was an instant success. But he yielded, as did almost everyone, to the lure of speculative ventures, and after a trip to Europe which made him wonder at the persistent vitality of the Catholic Church, he found himself financially ruined in the panic of 1907. John Moody's courage, however, brought him through the long, hard struggle that followed. He paid his debts in full, and by the early years of the war was once more on the road of success.

He had shoved religion into the background. Though disillusioned with human nature, and weary of the "aimless, hedonistic drift" of the post-war years, he saw no solution. Suddenly a chance discovery of Chesterton opened his eyes to a new world, and freed him from "the thraldom of modern myopic thought." Yet the effect was so far chiefly destructive, and his renewed yearning for God after his son's death in 1926, seemed doomed to frustration.

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It was at Mary's Shrine in the Stefanskirche at Vienna that faith came to John Moody. During the hurly-burly of the boom years this faith persisted. "It was the problem of religion rather than business that continuously intrigued me." Yet he resolved to take no hurried step, and for nearly three years he read, starting with Dr. Sheen's "God and Intelligence," "all the modern interpretations and criticisms of Saint Thomas I could find." The result was vastly illuminating, but he still had to grasp the truth that Catholicism is an organic whole and must be accepted as such. More reading followed, till the grace of final conviction came during a trip to Palestine. Even then he decided to wait another year. In June, 1931, at the age of sixty-three, John Moody was received into the Catholic Church. "Where all was doubt before," he concludes, "she gives me certainty. Where all was chaos and confusion, she has brought me order. Where once was only shadow, I now have substance."

In telling of his life, John Moody has admirably summarized the story of American business, and of much of our politics, during the eventful decades since 1890. Yet "The Long Road Home" is essentially a spiritual autobiography. Its account of how a man of keen mind and courageous soul fought his way unaided into the Church of God is of deep and lasting interest.

T. LAWRASON RIGGS.

The Jobless

Human Aspects of Unemployment and Relief, by James Mickel Williams. Chapel Hill, North Carolina: University of North Carolina Press. $2.50.

THIS book embodies the results of an inquiry into the effects of the depression and of the methods of relief upon the unemployed and their dependents. Special emphasis is placed upon the children of the unemployed. The investigation upon which the book is mainly based took place in five cities of New York State. The work is divided into two parts: "Social Effects of Unemployment and Welfare Practices" and "Public and Private Welfare in Action." In the first part, the main topics are the new poor, that is, those made poor by unemployment, the destruction of homes, the impairment of health, nerves and morale, sex attitudes and practices and delinquency. The second part presents the facts concerning public relief in homes, its supervision and control, the work of private welfare agencies, the part played by the churches and other religious associations and the public schools, the diffusion of welfare practices and finally the question, "What should be done?"

As might be expected, the record set forth in the first part of the volume is extremely depressing. It is, however, peculiarly useful inasmuch as it gives an abundance of concrete pictures instead of general descriptions of the manifold misery caused by unemployment. The chapters in the second part are naturally more interesting to those who are engaged in the actual work of relief than to the general reader. The facts recorded in both parts of the volume constitute a very severe indictment of our social system, for those in the first part need not have occurred

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and the various forms and methods of relief described in the second part should not have been necessary in a country as rich as the United States. The last chapter, in which the author tells us what should be done, offers us nothing particularly new. Most of the recommendations are of an economic character and have been urged upon the country by many other authoritative writers. The economic causes of the depression as seen by Dr. Williams are likewise those which have been specified by the majority of progressive economic thinkers. To those who wish to obtain concrete and comprehensive knowledge of the destruction wrought by the depression in terms of human life and welfare and of the inadequate relief which has been extended to the victims of the depression, this book is strongly recommended.

JOHN A. RYAN.

A Scientist Remembers

Fighting the Insects, the Story of an Entomologist, by L. O. Howard. New York: The Macmillan Company. $2.50.

NATURALISTS are born, not made. Else why should a schoolboy want to trade butterflies with his classmates and leave the swimming-hole to hunt the Luna moth? Dr. Howard did such things in his boyhood, and so we may write him down as a born naturalist. His early interest in "the little wrigglers in buckets of rain-water and in horse-troughs" led him to the discovery that mosquitoes in the aquatic stage were readily killed by pouring a few drops of kerosene on the surface of the water, a discovery which, afterwards elaborated, has given us a defense against a dangerous pest. Dr. Howard's active career as an insect-fighter goes back to the eighties, to the time when scientists began to take up the insect challenge in a really serious way. Still, the reviewer must not give the suggestion that this is a book that is filled with the fantastic and terrifying exploits of insects and man's ingenious efforts to mitigate them. Insects are in it, but they are incidental; the struggle against them is shown, but it is a background—a background to the reminiscence of an American of scientific attainment whose interesting career brought him into contact with important and accomplished people in many lands. It is a book to be read for its record of research and for its genial and memorable accounts of certain people of importance.

One thing saves us from the insects: their world, like every other world is divided against itself, and man can nearly always get an insect to eat up another insect. Dr. Howard belongs to that resolute and trained band who go into all lands seeking devourers to be pitted against other devourers, that band whose watchfulness and knowingness permit us to have oranges and potatoes and beans and natural silks and the many other things which insects are ready to snatch away from us. According to Dr. Howard, the amount of insects which birds destroy is negligible—only insects can deal effectively with insects. Hence the necessity for the order of which Dr. Howard is so distinguished a member—the order of economic-entomologists.

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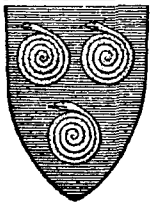
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Briefer Mention

Thomas Lodge and Other Elizabethans, by Charles J. Sisson, Mark Eccles and Deborah Jones. Cambridge: Harvard University Press. $5.00.

THE USES of the London Public Record Office to students are as numerous as the ends which a bolt of cloth may be made to serve. Groups of Harvard and Radcliffe students were put to work on documents relating to a number of Elizabethans; and a series of finished sketches by three authors form the present volume. Thomas Lodge and his goodly family are discussed by Professor Sisson. Mr. Eccles deals, and very ably too, with Barnabe Barnes and Sir George Buc. Miss Jones presents the evidence concerning an episode in the career of John Lyly and has quite a bit to say about Lodowick Bryskett. In every case legal documents furnish a great deal of concrete and sometimes interesting information. The volume demonstrates—if proof is still required—the value of Public Record Office source material. As Professor Sisson writes: "Such is the amazing wealth and completeness of the records of our ancient and stable civilization that it is possible, at an interval of three centuries and more, for Elizabethan men and their surroundings to be reconstructed and brought to life again with the detail and vividness almost of contemporary life."

The Making of Nicholas Longworth, by Clara Longworth de Chambrun. New York: Ray Long and Richard R. Smith. $3.00.

THE COUNTESS DE CHAMBRUN has written an interesting biography of her brother, the late Speaker of the House and a powerful figure in the Republican party. She paints a truly idyllic picture of his childhood in Cincinnati during the years following the Civil War and has set down an unforgettable description of that epoch. Many people who have followed the career of this parliamentary tactician, will be interested to learn he was also a skilful musician and patron of the arts. While the author has dealt for the most part with her brother's private life, she has contributed, in some chapters on his combats in the House, material which should prove valuable to students of American political parties.

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